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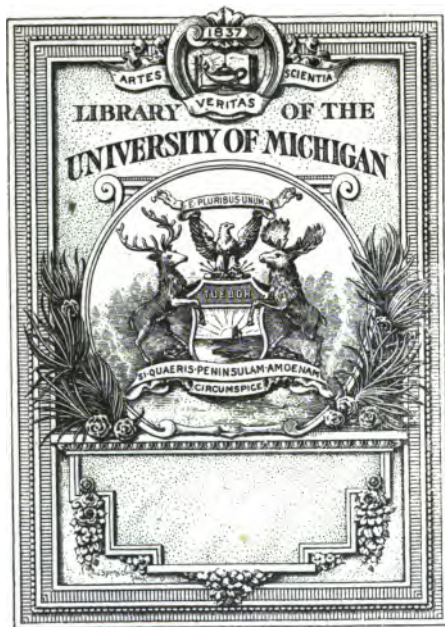
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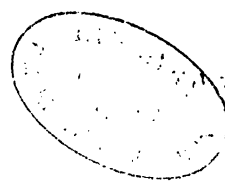
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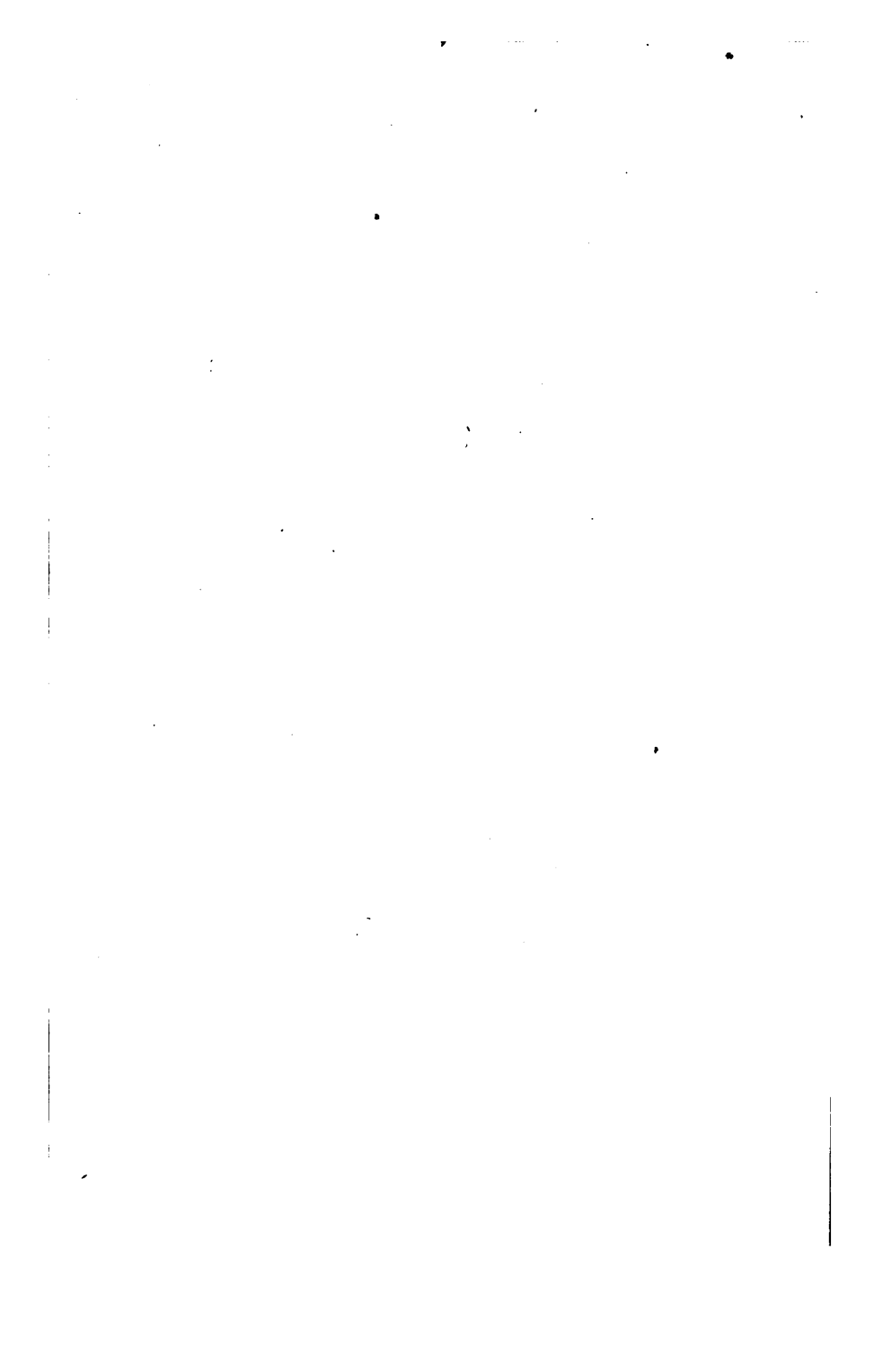


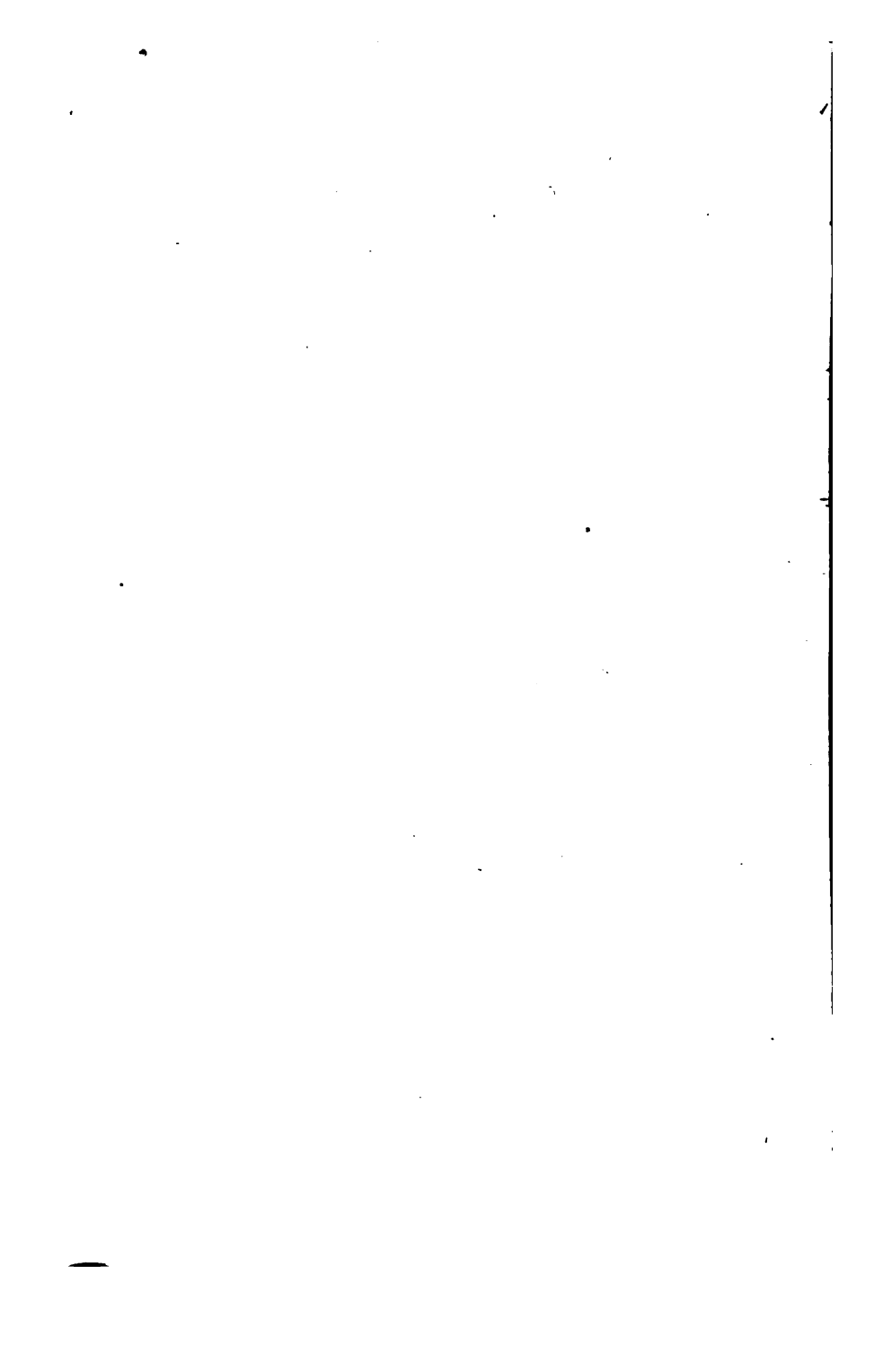
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THE
LECTURES
DELIVERED BEFORE THE
AMERICAN INSTITUTE OF INSTRUCTION,
AT
BOSTON, MASS., AUGUST 21, 1860,
INCLUDING
THE JOURNAL OF PROCEEDINGS,
AND
A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

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CONTENTS.

	Page
JOURNAL OF PROCEEDINGS,	v
ANNUAL ADDRESS,	ix
LIST OF OFFICERS,	liv

LECTURE I.

THE SCHOOLS OF MODERN GREECE. By PRESIDENT	
C. C. FELTON,	1

LECTURE II.

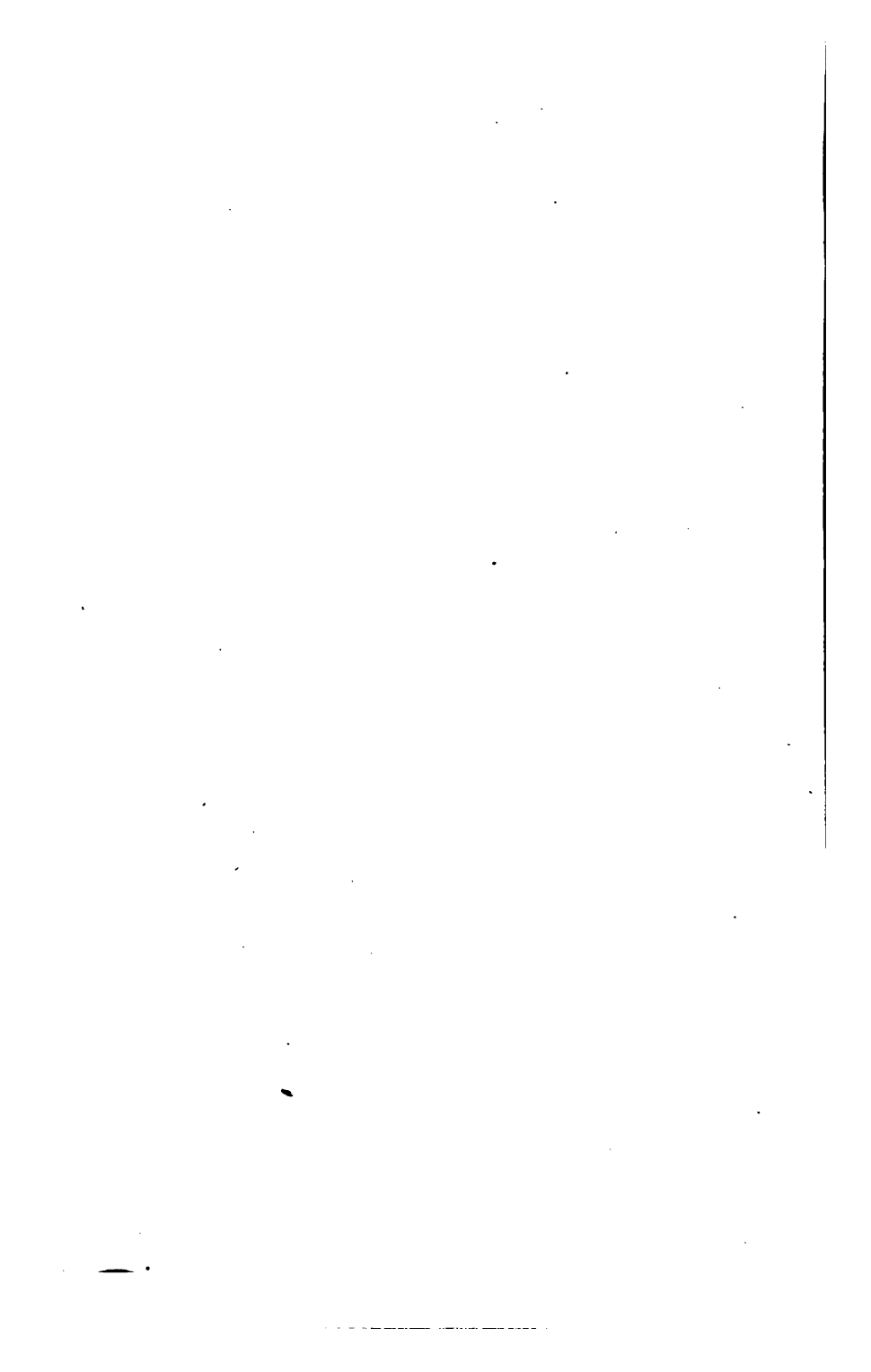
THE MASQUERADE OF THE ELEMENTS. By	
E. L. YOUMANS, M.D.,	73

LECTURE III.

THE NECESSITY OF EDUCATION IN A FREE	
STATE. By M. T. BROWN, Esq.,	109

LECTURE IV.

THE PROVINCE OF LEGISLATION IN REGARD	
TO EDUCATION. By REV. A. H. QUINT,	131



AMERICAN INSTITUTE OF INSTRUCTION.

THIRTY-FIRST ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

BOSTON, AUGUST 21, 1860.

THE Thirty-First Annual Meeting of the American Institute of Instruction was held in Boston, commencing its sessions on Tuesday, August 21, at half-past three o'clock, in Tremont Temple.

The President, D. B. HAGAR, Esq., of Jamaica Plain, called the meeting to order, which at its opening gave ample promise, from the number and the character of the audience assembled, of its success.

Prayer was offered by Rev. DR. LOTHROP, of Boston.

The Secretary, B. W. PUTNAM, of Boston, then read the minutes of the last Annual Meeting, which was held at New Bedford, and they were approved.

MAYOR LINCOLN then made an address of welcome as follows : —

MAYOR LINCOLN'S ADDRESS.

Mr. President, Ladies and Gentlemen: — It is my pleasant official duty, in behalf of the citizens of Boston, to bid you, one and all, a most cordial welcome to this scene of your deliberations.

a *

In the history of our good city we have had many examples of the inauguration of institutions designed to promote the public welfare, but none has higher claims upon our regard, or has wielded a more important influence than this Association, which after many meetings in different sections of our country, has again assembled, as at first, within our own borders. I suppose it will be universally admitted by those who are cognizant of the facts, that the period of its existence marks an important and golden era in the annals of education in this country. Its annual assemblies have in some measure been both the cause and effect of that intellectual progress which has so distinguished the last thirty years. This occasion is one which must suggest to some of your number, whom I see around me, the most pleasant reminiscences of the past, and encourage the most hopeful prospects for the future.

I apprehend that but few are present who participated in its first meetings. Many of the earlier friends of the Institution have gone to their reward, but it is pleasant to know that there are others who have taken their places, fired by the same noble zeal, and equally earnest in the same great cause.

This Convention is unlike many other assemblies which occasionally meet in this city. You are engaged in a holy and honorable cause. There is none more important which can engage the attention of intelligent men or women. No mercenary schemes of pecuniary profit or political ambition have drawn you together, no selfish aggrandizement of place or power do you covet, but you are here simply to consult upon the highest good of the thousands of youth who have been committed to your care, and in the result of whose training rest, in the providence of God, the destinies of the Republic.

I need not remind you that the cause of sound learning has ever been an important interest in Boston. Our system of free public schools has ever been a cherished object with the public of this metropolis. Education was one of the first topics which engaged the attention of the founders of the colony. It has grown with our growth, and strengthened with our strength. It has never ceased to have a strong hold in the affections of the people, and is as prosperous now as in any previous period of our history. In no part of the world is the Teacher more respected, his talents better appreciated, or do his labors meet with a more abundant reward.

I understand that you have assembled here from all sections of our common country. May we not trust that the cause in which you are engaged may serve to cement still stronger the bond of the Union of these States, and that the result of your deliberations will have no inconsiderable influence in continuing to us the blessings which we now enjoy, as a free, intelligent, and happy people.

The President responded as follows:—

MR. HAGAR'S ADDRESS.

Mr. Mayor:—For the generous welcome which you, in behalf of the city of Boston, have been pleased to extend to the members of the American Institute of Instruction, we return our most grateful acknowledgments. We thank you for your liberal offer of those public and private hospitalities for which Boston and its citizens are so justly renowned, and especially do we thank you for this distinguished recognition of the character and usefulness of our honored Association.

Just thirty years ago the Institute had its birth in Boston. Here it spent a vigorous and promising youth, and then, like many a young Bostonian, went forth to

seek its fortune. Its success has, we believe, done no dishonor to the place of its origin ; and now, after nineteen years of prosperous sojourning in other cities, it comes back, like an affectionate child, to the old homestead. It expected a parental welcome, and in that welcome it now gratefully delights.

If now it be asked, "What, during these thirty years — this lifetime of a generation — have been the objects of the Institute? What has it accomplished?" We answer, its grand objects have been these: First, to awaken the public mind to the vast importance of the proper education of the young; to diffuse right views in regard to the kind of education demanded by the best interests of our country; and so to reach the judgments and hearts of the people as to secure the erection of suitable school edifices, the supply of necessary school equipments, and, above all, the employment of liberally paid and thoroughly competent school instructors. Secondly, to elevate the standard of personal character and scholastic attainments to be reached by teachers; to give them high conceptions of the responsibilities they assume; to show them how to instruct, and how to govern; to establish among them sentiments of equality and fraternity; and to inspire them with love for their calling, and a profound conviction that the work of the true teacher is respectable, dignified, and honorable.

Such have been the chief objects of the Institute. How far it has succeeded in their accomplishment, it is impossible precisely to state. But that it has not labored in vain, its valuable publications, its many crowded conventions, its acknowledged influence in the advancement of schools in all their interests, and the united evidence of all who have observed its course, abundantly testify.

Cherishing the same objects as heretofore, we, as mem-

bers of the Institute, have convened in your city. We deem it a privilege — an honor to meet here.

To be officially welcomed by a city pre-eminent for its moral and social culture, for its unsurpassed educational institutions, its munificent charities, and for the general intelligence and learning of its people, is, indeed, an honor which we cannot fail to appreciate, and the bestowal of which commands our profoundest gratitude.

In return for this honor we can only again offer you and your fellow-citizens our sincere thanks, and invite you and them to partake of such intellectual entertainment as shall be placed before us during our present convention.

The PRESIDENT then proceeded to give his Annual Address before the Institute : —

Gentlemen of the Institute, Teachers and Friends of Education : — I congratulate you upon the return of our annual festival. I wish you happiness in the enjoyment of another opportunity of interchanging kindly greetings, of expressing mutual sympathies, of drawing fresh lessons of wisdom from the experiences of the past, and dropping new anchors of hope into the depths of the future. Another year of school labor has ended. But a few days ago, millions of American boys and girls rushed with noisy glee from school-house yard, their hearts bounding with the expected delights of a long vacation. With a calmer pleasure, a vast multitude of teachers each turned the key in the school-house door, and left the room, where just now was heard the hum of school life, to the droning tones of the summer fly, and the timid tread of the familiar mouse. Everywhere, in city and country, in the secluded valley, on the mountain side, the school-house is vacant. The mighty work of educating a nation is suspended. The

workmen are taking their allotted rest. In this season of respite from arduous toil, what can the laborers find more invigorating, what more delightful, what more profitable, than to assemble, as we have done to-day, and as thousands are doing throughout the land, to indulge in social and intellectual pleasures, to gain new knowledge, new encouragements, and new aspirations?

As the Institute completes to-day the thirtieth year of its existence, and is now convened in the city of its origin, a brief sketch of its history may not prove inappropriate. To give a full account of the causes which led to its organization, and of its subsequent transactions, would require much more time than belongs to these opening remarks.

During the few years prior to 1830, the public attention had been earnestly called to the subject of popular education, by several State Governors, in their annual messages; by the action of lyceums, which had been numerous established in New England, under the lead of our deceased friend, Josiah Holbrook; by the American Journal of Education, which was first issued in 1826, and by stirring appeals from individual pioneers in the great work of building up a grand system of Public Schools. Many conventions, of greater or less importance, were held in various parts of New England, to discuss the claims of Education, and the means of promoting the interests of schools. But in most cases, the efforts of these conventions resulted in nothing permanent; although they served to do a rough work, and, in a measure, to prepare the way for ultimately successful organizations.

In 1826, an effort was made in Boston to establish an Educational Society. Some fifty gentlemen, prominent friends of Education, united for the purpose of investigating the condition of Schools and Seminaries of learning, preparatory to the discussion of measures for their im-

provement. It was proposed to select a competent person to visit and examine schools of all kinds, who should devote his whole energies to the investigation, and should make such recommendations as the results of his observations should seem to justify.

The Society progressed so far in their efforts as to agree upon a certain gentleman to undertake the proposed work. That gentleman, however, declined the appointment, and the Society, not being able to agree upon another person, soon ceased to exist. But the efforts, thus seemingly unfruitful, were not made in vain. The interest aroused by the discussions which were had during the existence of this temporary association, was not suffered to die out. It was still hoped that a society might be formed which should enter upon the great work contemplated, with prospects of a long and useful life. Accordingly, on the 15th of March, 1830, a meeting was held in Columbian Hall, on Tremont Street, Boston, called by gentlemen who had taken an active part in the establishment of lyceums. The call for this meeting states that its objects were "to receive reports on the progress of lyceums, and the condition of common schools, and to acquire information as to the organization of infant schools, and the use of school and cheap scientific apparatus." At this convention, committees were appointed to report on a great variety of subjects, and many important questions were earnestly discussed. The result of one of these discussions was the determination "to form a permanent association of persons engaged and interested in the business of instruction." To prepare a constitution, and make the necessary preliminary arrangements, a committee was appointed, consisting of Messrs. Ebenezer Bailey, Benj. D. Emerson, Abraham Andrews, Geo. B. Emerson, and Gideon F. Thayer, of Boston; Henry K. Oliver, of Salem; and J. Wilder, of

Watertown. It is worthy of remark, that of this committee, but one, Mr. Bailey, has deceased ; and that three, at least, are still active members of the American Institute. After careful deliberation, the committee agreed upon a constitution, selected a corps of lecturers, and issued a call for a convention. In the *Daily Advertiser*, and in the *Boston Patriot*, of July 19, 1830, I find the call, which is signed by E. Bailey, Chairman, and George B. Emerson, Secretary.

In response to this call, over two hundred persons, chiefly teachers, from fifteen different States, assembled on the 19th of August, 1830, in the Representatives' Hall of the Massachusetts State House. When we consider the great expense and fatigue attending a long journey at that period, we may with some reason be filled with astonishment, that so many States were represented. At the present time, such are the facilities for travelling, that, in a few days, and at comparatively trifling outlay, we pass from one extreme of our great country to another. But, in 1830, not a railroad existed in the United States. True, there were so-called "telegraphs," and "expresses," and "swift-sure lines ;" but they were horse-power establishments, moving at the wonderful speed of five or six miles an hour, and never promising to do more than to get "through by daylight." Imagine, if you can, the horrors of riding in a crowded stage-coach, day after day, and night after night, for a week or a fortnight ; of the frightful exhaustion of strength, patience, and purse ; of the uttered and unutterable anathemas against dusty roads, provoking drivers, and alarming break-downs ; and remember that all this was boldly undertaken and bravely endured by men from fifteen States, — and for what ? In search of fortune ? To receive public honors ? To engage in the disinterested and philanthropic work of nom-

inating a new President? Not at all! But simply to attend an educational meeting in Boston — then a city of sixty thousand inhabitants — and that, too, at a time when the public generally felt little or no interest in such gatherings, and when the compensation of teachers was but a moiety of what it now is. All honor, say we, to the educational heroes and patriots of 1830! Bless we the Pilgrim Fathers of the American Institute!

The convention was called to order by Mr. Bailey. The Hon. Wm. B. Calhoun, of Springfield, was elected Chairman, and Mr. G. B. Emerson, Secretary. The Constitution presented by the Committee having been deliberately discussed, at intervals, during three days, was finally adopted by the convention on Saturday, Aug. 21st, — just thirty years ago to-day. The convention then formally dissolved, and the *American Institute of Instruction* commenced its career. On Monday, Aug. 23, President Wayland, of Brown University, was elected the first President of the Institute, and Gideon F. Thayer, the first Secretary.

After the election of officers, the first vote passed was to this effect: That all prefixes and affixes, excepting only such as designate the Presidents and Professors of Colleges, be removed from the list of officers chosen. This was certainly a democratic vote, and it at once caused the abscision of a great many Hon.'s, L. L. D.'s, and A. M.'s, and a few Esq.'s. Why the exception in favor of college officers was made, whether it was that they were supposed to need titles more than any body else, or that a professor's chair was deemed more venerable than the chair of a Governor, or a United States Senator, or a seat in the Great and General Court, the record does not state. The policy in regard to honorary titles, thus early adopted, has continued to this day; except that the exception just alluded to has ceased to be made; so that now all the officers

of the Institute are recognized by that rarest of all titles, the plain Mr. During the sessions of the convention and the Institute, the lectures, which had been announced in the public notice of the convention, were nearly all delivered, and the subjects of many of them were ably discussed.

On Tuesday, Aug. 24, the Institute closed its first meeting, having been in session five days. The grand object for which its members had convened had been triumphantly accomplished, and bidding each other a hopeful farewell, they returned to their widely separated homes.

The subsequent history of the Institute is mainly a record of lectures and discussions. Up to the present time, three hundred and one lectures have been delivered. These have embraced every conceivable variety of educational topics, and have been given by eminent men of every profession, and by teachers from every grade of schools. A large majority of the lectures have been published in annual volumes issued under the direction of the Board of Censors; and I venture to affirm, that the libraries of the world contain no series of papers on educational subjects more valuable than the thirty volumes of lectures published by the American Institute of Instruction. A considerable number of the lectures, of direct practical bearing, have been issued in pamphlet form, and many thousands of copies have been gratuitously distributed.

A great number of important subjects have from year to year been ably discussed, more with reference to awakening thought and investigation, than to arriving at authoritative decisions.

But few resolutions relating to principles of education, or to modes of teaching, have been adopted; it having been the wise policy of the Institute to avoid committing itself to views and measures to which many of its members

might, perhaps, object. While, therefore, every member has had an opportunity to present his own views, sound or unsound, on subjects under consideration, in most cases no one has been compromised by decisions to which he could not assent.

On one or two important subjects, however, the Institute took an early and decided stand. The project of establishing institutions for the training of teachers, commanded earnest and active support from our Association. In 1836 this project was first brought forward by Mr. Morton, of Plymouth. After long deliberation, an order was offered by Mr. Frederick Emerson, of Boston, to this effect: "That the Board of Directors memorialize the Legislature on the subject of establishing a Seminary for the Education of Teachers." The subject was again considered in 1837. Meanwhile, several leading members of the Institute exerted their influence, whenever they could, in behalf of the proposed school, and their efforts, united with other instrumentalities, achieved success. The first Normal School in America was established in Massachusetts. At the meeting of our Association, held at Springfield, August, 1839, Mr. Gideon F. Thayer offered the following resolution: "Resolved, by the American Institute of Instruction, that the establishment of Normal Schools in this Commonwealth receives their hearty approval, and should have the countenance and support of every friend of education." The record says that "the resolution was discussed by Messrs. Thayer, Carter, and Pettes of Boston, Miles of Lowell, Dr. Osgood of Springfield, Greenleaf of Brooklyn, Mack of Cambridge, James of Philadelphia, and F. Emerson and Horace Mann of Boston, and passed almost unanimously." At two subsequent meetings, similar resolutions were adopted.

As Normal Schools have been established in a large

proportion of the States, and are universally regarded as one of the most efficient educational institutions, it is well that the part taken by the Institute in their behalf, at a time when friends were few, should not be forgotten.

I find that resolutions have been adopted in favor of State Boards of Education, of introducing vocal music into schools, of grading schools, and of making the attendance of children at school compulsory. The result of measures taken by individuals favoring the last resolution, was the enactment of the present truant laws of Massachusetts.

Among the resolutions which have been rejected, I find one which favors the election of school-masters to the General Court, or Legislature, for the purpose of attending to school interests. But either because the pay of legislators was not so large then as it now is, or because the ambition of teachers did not soar so high, or because they thought the chances of an election unpromising, they promptly tabled the resolution.

In 1838, a prominent member, apprehensive — to use his own words — “that through the immediate abolition of slavery, this country might soon be overrun by hundreds of thousands of free colored adults and children,” offered a resolution calling upon teachers to inculcate forbearance toward them, and to instruct them “not only in science, but in the duty of obedience to civil authorities.” I need hardly say that the resolution was rejected, and that the dreaded advent of the blacks has not been witnessed.

A resolution was offered in 1834, calling for the expulsion of James W., a teacher of penmanship, who had received from the Commonwealth an appointment to a very private situation in the Charlestown State Prison. It appeared, however, that Mr. James W., although he had received a certificate of membership, had economically

omitted to pay the admission fee, and sign the Constitution, and therefore had never been a member. I am happy to state, that, while many of our worthy members have done much good to the Society for Improving Prison Discipline, no one of them has been subjected to prison discipline for the good of society.

In one respect the early policy of our Association seems at present remarkable. Although one of the chief objects contemplated was to influence public sentiment in regard to schools, yet, during the first seven years of our existence, the public were, in general, rigidly excluded from the meetings. Once or twice only, on the occasion of an introductory address, or the delivery of a lecture especially designed for a general audience, were the public admitted. Again and again were efforts made to open the doors, but not until the meeting in 1838 were they successful. Then, on motion of Mr. G. F. Thayer, the citizens of Lowell were invited to be present. Since that time, the meetings have been open to the public. On what reasons this exclusive policy was based, the records omit to state.

Of the thirty meetings of the Institute, seventeen have been held in Massachusetts, three in Maine, three in New Hampshire, one in Vermont, two in Rhode Island, three in Connecticut, and one in New York. The first seven and the twelfth were held in Boston.

The Presidents of the Association have been as follows: Francis Wayland, three years; Wm. B. Calhoun, seven years; James G. Carter, one year; George B. Emerson, eight years; Gideon F. Thayer, four years, and Thomas Sherwin, John Kingsbury, and John D. Philbrick, each two years.

The Recording Secretaries have been G. F. Thayer, Alfred W. Pike, Aaron B. Hoyt, Thos. Cushing, Jr., Sol-

omon Adams, S. S. Greene, Wm. A. Shepard, John D. Philbrick, Chas. Northend, John Batchelder, Jacob Batchelder, Jr., Charles E. Valentine, D. B. Hagar, John Kneeland, and B. W. Putnam. Mr. Cushing served for a period of seven years; the others, from one to three years.

As Treasurer, B. D. Emerson served two years, Richard B. Carter, four years, and the present incumbent, Mr. William D. Ticknor, has faithfully served the Institute twenty-four years.

Of the early members of the Institute, many, including some of the most influential, have deceased. Ebenezer Bailey, Thomas H. Gallaudet, James G. Carter, Josiah Holbrook, Ethan A. Andrews, Wm. A. Alcott, Horace Mann, and many others whose names we revere, have ended their labors, and are now enjoying their eternal reward. But, thank God, we have still with us a goodly company of the fathers of the Institute, whose heads are indeed white with the frosts of age, but whose hearts are still fresh as the flowers that bloom beneath Alpine snows.

I have thus, as briefly as I could, and as well as a few hours snatched from illness would permit, drawn an outline of the history of our Association. The record is one in which we may justly take an honorable pride.

Did time permit, it might not be inappropriate to speak of the progress made in educational affairs during the last thirty years; to contrast the school teachers, school children, school books, school-houses, and school systems of 1830, with those of the present day. But your own imaginations will draw the contrast much more clearly than any poor words of mine.

Fellow Members of the Institute: It is our blessed privilege to-day, to rejoice over the past prosperity of our beloved Association; it is our duty, and may it ever be

our happiness, to labor with earnest hearts for its future honor and usefulness. And now, with devout thanks to the kind Providence that has so long smiled on our efforts, let us so engage in the duties and pleasures of the present occasion, that when, a few days hence, we hear the summons to another year of toil, we may re-enter our several fields of labor, better teachers, wiser friends of education.

The Report of the Directors was read by the President, and accepted, and ordered to be placed on file.

The President then, on motion, appointed the following gentlemen a Committee on Teachers and Teachers' Places : Messrs. Anson of Dorchester, Phelps of New Haven, and Johnson of Chicago.

On motion of Mr. Stone, of Plymouth, a Committee of seven on nomination of Officers for the ensuing year, was ordered. The President appointed the following gentlemen : A. P. Stone, of Plymouth ; S. S. Greene, of Providence, R. I. ; Charles Northend, of New Britain, Conn. ; N. Hedges, of Newark, N. J. ; H. E. Sawyer, of Concord, N. H. ; Z. Richards, of Washington, D. C. ; and James A. Page, of Boston.

The following subject was then taken up and discussed : "Is it expedient to make Calisthenics and Gymnastics a part of school training?"

T. W. VALENTINE, of Williamsburg, N. Y., was called upon to address the Institute. He said it was rather an ungracious task to lead off in a discussion of this nature. The time was, he said, in which education consisted in merely storing the mind ; but now it was in moral, intellectual, and physical culture.

He thought it very strange that in many institutions the training is almost wholly intellectual. Physical training is almost entirely lost sight of. True, in many insti-

tutions in the country, gymnasia have been established, and they are doing some good. But I have yet to find, said he, any institution that is really doing this work as it ought to be done. In this respect we are not doing our duty to the rising generation. Under the present system, it is no wonder that so many children grow up deformed. Our Creator designed that every man and woman should be good looking. Horace Mann said, "A disordered stomach was as great an abomination in the sight of God as lying lips." That class of men, whose high priest, at present, is Heenan the Hittite, is doing some good in this direction, though they do much to demoralize society.

In looking round upon the females in our schools, he felt sad to see so many narrow chests and stooping shoulders. This ought not to be. They should be in the open air. He had been disgusted in seeing the pupils of a fashionable boarding-school in New York, while going out to exercise, so much were they like an automaton. The girls should be allowed to scream and bawl as loudly as they please. He had a place in connection with his school where they could do so to their heart's content.

PROF. PHELPS, of Trenton, N. J., desired to know of the previous speaker the details of his gymnasium.

MR. VALENTINE complied with the request. He used dumb-bells, poles, cross-bars, weights, ladders, &c. He thought it necessary to have an exclusive teacher in this department of education. In his own school, he instructed some two hundred at a time.

REV. MR. NORTHRUP, of Saxonville, said that a gentleman was present, who had given this subject special attention, and desired that he might be heard from.

DR. LEWIS, of Newton, responded. He said that he excluded bars, clubs, and almost all the usual gymnastic apparatus. He disbelieved in everything that did not cause fun. He had a gymnasium in the vicinity, and was

about to propose to have a committee of the Institute to visit it. The speaker found his system to work admirably among the insane. If he might characterize his system, he said it consisted of a variety of positions; and was directed, not to lifting great weights, but to rapidity of evolution.

MR. SHELDON, of West Newton, said he had been a pupil of Dr. Lewis, and had been growing young every day since.

MR. NORTHRUP moved that a committee of six be appointed to witness the exhibition of Dr. Lewis' pupils; and also to devote a half hour of the session of the Institute to an illustration of his theory.

MR. GREENLEAF, of Bradford, favored the motion. He had been much gratified with the manner in which the subject had been treated. Those who exercise most, become the best scholars. Those ladies who do nothing but attend to study, become weak. He related, in an amusing manner, the pleasure that he had on visiting an elderly clergyman, of more than four score years, who took him into his study and showed him how he practised gymnastic exercises. He would cut a pigeon wing like a young man, though he looked as solemn as the grave all the time. When he asked me to do it, said Mr. Greenleaf, I told him I could neither sing, swim, skate, nor dance. Sawing wood, or splitting it, — as they say some of our great politicians split rails, — is about as good a gymnasium as can be had. At any rate, do not sit down in sloth and idleness.

The motion to raise a committee was carried, and the following committee of gentlemen were appointed, with power to select the ladies who should accompany them: Messrs. Richards of Washington, Valentine of Brooklyn, and Batchelder of Salem.

The Institute then adjourned till half-past seven o'clock.

EVENING SESSION.

At the opening of the meeting this evening, the President read a circular, calling for aid in the erection of a statue of Hon. Horace Mann.

Gov. BOUTWELL followed the reading with a few remarks, urging the propriety of the call. Mr. Mann did not need, for the perpetuation of his memory, a monument in bronze or marble; but it is necessary to the reputation of the Commonwealth of Massachusetts, that some such memorial of him be erected on her soil. He, more than any man in modern times, gave to the profession of teaching its respectability and power.

The PRESIDENT then introduced Mr. FELTON, President of Harvard College, as the lecturer of the evening. In doing so he took occasion to state, that, thirty years ago, the same distinguished gentleman delivered an address before the Institute, at its first meeting, on "Classical Learning."

PRESIDENT FELTON was received with applause.

Although he spoke for nearly two hours, his remarks were listened to with delight to the close; and he was frequently warmly applauded. His lecture was interesting and happy in the highest degree.

At the conclusion of Mr. FELTON's address, the audience, by invitation, proceeded to the Music Hall.

SOIREE AND PROMENADE CONCERT.

This was given to the members of the Institute and those in attendance upon its sessions, by the School Committee of Boston. Gilmore's Band provided the Music, and performed a welcoming air as the company entered the Hall.

REV. DR. LOTHROP, in behalf of the Committee, welcomed the Institute to the Hall in a cordial and characteristic speech.

The President briefly responded, acknowledging the pleasure the Institute enjoyed at receiving such a Boston welcome, which, it seemed, it required the eloquence both of a Boston Mayor and a Boston Divine to express. The gratitude of the Institute ought therefore to be expressed by more than one man.

PROF. PHELPS, of New Jersey, was called on, who also spoke briefly, when the music and the social festivities of the evening began, and were continued in a most pleasant manner till a late hour.

WEDNESDAY MORNING.

The minutes of yesterday's proceedings were read by the Secretary. Prayer was then offered by REV. A. H. QUINT, of Jamaica Plain.

MR. RICHARDS, from the committee appointed to visit the school of Dr. Lewis, reported that the impressions of the committee were highly favorable to the system as illustrated by the class.

The thanks of the Institute were returned to the committee, and the report accepted, Dr. Lewis was then invited to give an illustration of his system. This constituted a most interesting exercise for the Institute, and evidently was highly approved as a system of gymnastic training.

The Institute then took a recess of five minutes.

REGULAR PROCEEDINGS RESUMED.

MR. STONE, of Plymouth, then offered the following resolution:

"Resolved, That the members of this Institute have this morning witnessed with great pleasure and interest the exercise in Gymnastics, under the direction of Dr. Lewis, and that we believe it eminently worthy of general introduction into all our schools, and into general use."

Messrs. SHELDON, of West Newton, a member of Dr. Lewis' class, and BULKLEY, of Brooklyn, spoke briefly in favor of the system, and the resolution was adopted.

DR. LEWIS then spoke of some of the peculiarities of his system. It consists of two hundred and twenty-five exercises. Many of them are particularly adapted to children. Above all other exercises for children, running is the best. This will tend to give a large heart and lungs. His own family practiced running every morning. The bag exercise he considered admirably adapted to little folks. Shouting is good to improve the lungs. Dr. Lewis stated, at the close of his remarks, that if any person, in want of further information on the subject of his system, would address him at the Bank of the Republic, Boston, he would gladly respond.

The general subject of Calisthenics and Gymnastics was then taken up for consideration.

MR. MORTON, of Plymouth, suggested the necessity of caution in gymnastic exercises, especially for young persons and those of feeble constitutions. He thought they should be directed by a medical man.

DR. WELLINGTON, of Boston, said he understood the system of Dr. Ling, of Sweden, to differ from that of Dr. Lewis in making use of slow movements rather than rapid ones, to develop strength. The active, rapid motions, in which so much emulation is excited, tend to excite the brain too much. He would prefer slow, steady movements, decidedly. Nothing could be better, however, for persons who wish to get out of a state of *ennui*, than these rapid, exhilarating movements.

DR. GREGORY, of Boston, thought these exercises should be directed by a person well acquainted with anatomical and medical science. There is need of caution, especially among the girls.

MR. GREENLEAF thought the exercises should be varied according to the age of the pupils. In his long experience as a teacher, he had had young ladies from five to forty-two years of age, and he generally found that those who exercised most were the best scholars. When he had a difficult problem to solve he always preceded his effort by taking vigorous exercise. It is difficult to keep little children still. He had received a great many marks of affection from his early teachers, because it was so difficult for him to keep still. He would let them go out doors and run. He believed Dr. Lewis was doing a good work for the Commonwealth.

DR. LEWIS responded to the remarks of Dr. Wellington, fully agreeing that slow exercise is best for certain persons, and even passive exercise is best for some, in which another person is the agent, who simply rubs the skin or moves the muscles gently. But when people are well, rapid movements are infinitely preferable to slow ones.

PROF. E. L. YOUNG, of New York, was then introduced as the Lecturer, whose subject was "*The Masquerade of the Elements*."

Several notices and invitations to visit Institutions in Boston were then read, and the invitations were accepted with thanks.

Adjourned.

AFTERNOON SESSION.

The Institute met at three and a half o'clock.

PROF. JAMES B. ANGELL, of Brown University, was introduced as the Lecturer, who spoke on "*Some of the Relations of Education to Labor*."

After a recess of five minutes, the Institute took up for

discussion the question, "*Has purely intellectual culture a tendency to promote good morals?*"

The discussion was commenced by the Hon. GEORGE S. BOUTWELL, who spoke as follows:—

For the purposes of this inquiry, I define good morals to be those practices, manners, and conduct, as social beings, that conform to the law of right, and hence to the Divine law, in our relations with each other; and I limit the inquiry to those truths that may be found by the human mind, and without the aid of inspiration.

It may be proper to observe in the beginning, that the question itself assumes a distinction which does not exist. The division of the human faculties into intellectual and moral is an arbitrary one, established by writers on mental philosophy, but the line neither has been, nor can be, fixed. The intellectual cannot be eliminated from the moral faculties, nor can we conceive of the existence of moral powers without first assuming the presence of intellect. The street maxim, that "One is not to blame for what he does not know," is as divine in its idea as the declaration, "To whom much is given, of him shall much be required;" and both assume the existence of the intellect as the foundation, and its quality and development as the measure of moral responsibility. This statement will be supported by the most careful investigations into the nature of the human mind.

The intellect may be defined as that quality, or faculty, or power, by which we perceive mentally, — the physical organs being the servants of the mind, — whatever may be within the range of human observation. Whatever we see in the domain of nature, or animal life, exists; and the act of seeing, and the reflection that that which we see does exist, are purely intellectual operations; but another reflection is sure to follow, which is intellectual in itself, but

moral in its results. We first see ; then by reflecting on what we see, or have seen, we conclude that things which are seen exist ; and then next that what exists, exists of right. We have now entered the domain of morals, but still the operations employed are purely intellectual.

The law of the rightfulness of existence is in the fact of existence itself ; yet the perception of the fact and of the law is an intellectual operation of the mind solely. So, too, the obligations which the presence of the law enforces upon us, are mentally discovered ; but the obligations themselves are moral in the influence which they exert upon the conduct. Hence all moral truths are intellectually discerned.

The right of that to exist which does exist is the basis of a moral law which requires us to regard the right of existence as inherent in all that exists, but the law itself is nothing to us until we have intellectually seen that which exists ; until we have intellectually deduced from existence the right to exist ; and until we have also intellectually deduced from that right the moral rule which requires us to respect the right of existence in all that does exist. The moral rule which has thus been intellectually discerned, inhibits the sacrifice of life.

It would, in its logic, and without the aid of further intellectual investigations, apply to vegetable and merely animal, as well as to human life. But further intellectual investigations show that the destruction of life is the necessary condition of existence. Then we distinguish intellectually between the right to life in the vegetable, the animal, and the man, and the moral rule first discovered is materially and wisely modified. Thus, by the operations of the intellect we deduce the great primal law of social life, announced, though it has been and is, by special Divine declaration, "Thou shalt not commit mur-

der." Corresponding intellectual investigations will lead to the discovery and demonstration of other moral truths and rules.

Practically, then, we cannot separate the intellectual from the moral; yet we may conceive the moral to be a judicial, intellectual power in man which constrains and restrains him in his actions. It is enthroned in and over the intellect as the opposite of those insensate fires of the blood, desire and passion, and is, or ought to be, to them a higher law. Hence it must follow that the culture of the intellect has a tendency to promote good morals.

Practically, the error among teachers is, that they often neglect to aid the pupils in those reflections of a moral nature, which are logically consequent upon the teachings previously given, and hence the student is left without the aids which ought to have been furnished. But it is also true that he is better prepared for further investigations, and more likely to enter upon them than he would have been, had his intellect been altogether neglected.

The lives of eminent men in ante-Christian ages, and in non-Christian countries, wonderfully demonstrate the value of purely intellectual culture in the ascertainment of moral truths, and even, sometimes, in the expression of thoughts of adoration and worship. The religion of the remote East teaches the disciple to feel for others as he feels for himself. Homer taught the doctrine that "What to the poor we give to Jove is lent." And in this connection I venture to repeat the lines from Euripides, read by President Felton last evening. And this I do for the purpose of showing by example how the intellect, through observation and reflection, has logically deduced not moral truth and duties alone, which relate to ourselves as social beings, but the higher duties of adoration and worship.

The God who raised our way of life to order
Out of its brutish and confused estate,
By placing in us understanding first,
Then giving speech, the messenger of words,
So that the meaning of the voice we know,
Him I adore.

It should be borne in mind, however, that these examples are illustrious examples, exceptional instances in the world's life, and not, by any means, to be regarded as the probable, frequent results of mere intellectual culture; but they are worthy of consideration in support of the position that the pure, and comprehensive, and careful cultivation of the intellect leads in the right direction.

The neglect, of which we may as educators complain, is in the character of the intellectual culture given. It is too purely technical, and makes no appeal to the higher powers of the intellect, by whose aid, chiefly, the truths of life are to be seen.

And the term *culture* must have a broader signification than is usually given to it. If the child is from the first trained to realize that education is the business of life, and that the work is to be self-performed, if performed at all, he is likely to advance to those investigations, and to engage in those reflections, calculated to exert a beneficial influence over his conduct. Nor can we easily conceive of the security furnished by the habit of study and investigation. Idleness is a danger. Industry is a virtue.

I hope not to be understood as maintaining the sufficiency of intellectual culture, however broad, and generous, and thorough it may be; but as desiring to repel those theories which assume that intellectual culture has no moral tendency or value.

PROF. PHELPS. Mr. President, — Had I not, some days since, accepted your kind invitation to appear here and aid in the discussion of this question, I should have

remained silent. But it is one of the articles in my own creed to try, at least, to perform what is promised.

Allow me, in offering a few observations on this question, to congratulate you, or the gentleman who proposed the question, on the peculiarly felicitous manner in which he has given it expression. When I first read it, I at once decided that the only discussion needed was, to say "yes, sir," and sit down. The question is not, "Does intellectual culture make moral men and moral women?" but, "Has purely intellectual culture a tendency to promote good morals?"

Let me first define what I mean by good morals; or in what do they consist? Second, what is purely intellectual culture? Third, what is the relation between them, if there be any?

I should define good morals to consist in right willing. That is a definition which will bear reflection. After giving to it considerable thought, I have come to the conclusion that it is broad enough, and that it covers the whole ground.

At this point I desire to make one remark, which is, that I recognize no code of morals as worthy our attention which is not founded upon the Holy Scriptures and the religion of Jesus Christ.

Good morals, then, consist essentially in right willing. Secondly, what are the intellectual faculties? It seems to me that our intellectual faculties may be enumerated thus. First, we have the faculty of consciousness, which gives us intuitions concerning the phenomena of our minds, our spiritual nature. Second, we have sense, which gives us intuitions of the phenomena of the material world in which we live, move, and have our being. Third, we have reason, by means of which we apprehend those truths which are immutable and eternal, truths which ought to be the guide

of our life, and which are, after all, but the expression of the thoughts of the Divine Mind. These I should denominate the primary intellectual faculties.

We have secondary ones. For example, we have memory, judgment, the power of association, &c. Now, by the joint exercise of these faculties, certain results are produced. What are they? Generalizing them, it seems to me, they may be summed up as follows. The first exercise of our intellectual faculties is perception, which I would define to be an apprehension of external qualities. It also embraces an apprehension of the laws and operations of our own minds. Secondly, we have the higher result of conception. Our conceptions are generated by the combination of abstractions from our perceptions; and the third result is that of reason, and, as I have before remarked, it is through the reasoning power that we rise to the apprehension of those truths which are immutable and eternal, and which should be the guides of our life. Besides these intellectual operations we have certain emotions and feelings. Now what is the true office of these intellectual operations and emotions, but to aid us in willing to do right. It seems to me that all right volition must be brought about through the exercise of the subordinate powers. If, therefore, my definition of good morals be correct; namely, that it consists in right willing, and if it is by the aid of the intellectual faculties that we are enabled to discern those immutable truths, those laws of duty, let me ask you, Sir, whether there is any relation between a pure intellectual culture, which would consist in the development of these faculties, and the production of any moral result. It seems to me that the relation is inseparable, and that it is almost a self-evident truth that purely intellectual culture has a tendency to promote good morals.

But I will go a step further. I may exercise my intellectual faculties upon the sublime science of astronomy, or the equally sublime science of geology; I may exercise my intellectual faculties upon any department of the material universe, and shall I not, as the direct result of the investigation of this subject, behold evidences of infinite wisdom, of infinite power, and infinite love? Has not the sublime science of astronomy, or geology, or any other department of natural history, the power to generate noble and elevated emotions? And do not these noble emotions elevate our nature and ennoble our lives? It seems to me that to doubt this would be to ignore those laws which are embodied in the very organization of our spiritual being. My brief experience has taught me not to be so uncharitable as to say that all the errors of the heart which we commit are the result of the errors of the heart itself. No, I believe that the contrary is the case, that some of the worst errors which the heart is led to commit are produced either directly or indirectly by errors of the judgment. Is it of any importance that our intellectual faculties be so sharpened by culture that we shall be enabled to come to correct conclusions upon any and all questions which may be presented to us? It seems to me that it is; and if it be important that we be able to form correct conclusions as to matters of duty, and if these conclusions are reached through the exercise of the intellectual faculties, have they not something to do with good morals? Or, at least, has not intellectual culture a tendency to promote good morals?

But I think it is necessary to make another distinction. I think I am not ignorant of the real causes which have given rise to the agitation of this question. Our system of public education has been denounced as an infidel system, as an immoral system, with what justice or injustice

it is not for me, on the present occasion, to say. But I verily believe that whatever there may have been in the conduct of our public schools to condemn, has pre-eminently arisen from the defective education given in them, that is, in intellectual culture. When I use that term I have a right to use it in its highest and truest sense, and not in any perverted sense. I believe the greatest want in regard to our public school system, at the present day, is that of securing sound, philosophical, intellectual training. There are teachers in our schools who exert a good moral influence, whose lives and characters are the exemplification of all that is true, and honest, and lovely, and of good report, who have not the ability nor the skill to administer this same purely intellectual culture of which we are speaking. I believe the affirmative of this question can be proved from almost any stand-point.

I go a step further. I think we are unprepared for the proper discussion of this question. I think its proper discussion involves questions which lie at the foundation of the education of the human being, questions upon which we are to-day, all at sea. I believe that God is the author of this mind of ours; that he has created it and organized it upon a plan; I believe that our intellectual operations proceed in accordance with laws which are definite, and which may be mastered and applied by us. I believe further, that in the great universe of truth, which must form the object of our thoughts and investigations, there is also law. I believe there is a law in the mind, which answers to a corresponding law in the great series of truths which may form, and do form, and which alone can form, the objects of human investigation. In other words, I believe there is such a thing as the natural order of development of the human faculties, and also such a thing as a natural order in the development, in the

sciences, and that these two natural orders must be understood before we are fully prepared to discuss this question. But I am happy that it has been started here, and I sincerely hope that its discussion will not end with the exercises of this day. I believe results of the greatest practical moment depend upon the proper discussion and decision of this question. I hope the attention of the members of this noble Institute may be given to it another year, and that we may have a paper prepared upon it that it may be properly brought before us, and that we may have a discussion commensurate with its merits and importance.

One thought further, and I have done. I am one of those who believe that correct physical culture has a tendency to promote good morals. I am one of those who believe that filthy habits and a pure heart cannot live together. It has been asserted on high authority, by a divine whose name I will not mention, nor do I make the statement because I wish to be understood as endorsing it, that there is a more intimate relation between soap and salvation than most men are aware of. I believe, to say the least, that there is a great deal of philosophy in that assertion, and I derive my highest argument for those physical exercises, we have witnessed to-day, from this consideration. I will not admit that there is a single gentleman on this floor who feels more deeply than I, the importance of proper, direct efforts, for the moral education of our youth; and I will go so far as to say that I will not call that education at all which ignores direct efforts for the moral and religious culture of youth. But I do not on this account undervalue intellectual culture, believing that this intellectual nature is given us to minister to our higher, spiritual nature; and I believe these two departments of our nature are inseparably and indissolu-

bly connected ; and I say, " What God has joined, let no man put asunder." (Applause.)

REV. B. G. NORTHRUP said : — Mr. President, — In the discussion of this question, much depends upon the definition given to the term " good morals," which, as I understand it, signifies the system and practice of the duties of men in their social character.

To this question three answers may be given :

1. That purely intellectual culture tends to immorality.
2. That it is neutral in its character, exerting no positive influence in either direction.
3. That purely intellectual culture does tend to promote good morals.

I. The theory that purely intellectual culture is demoralizing, has found able and earnest advocates. As ignorance has been regarded as the mother of devotion, so learning has been stigmatized as the parent of pride, sophistry, infidelity, and immorality. But the experience of the world has proved that ignorance is the mother of superstition, rather than devotion, and it is only philosophy, falsely so called, — philosophy perverted, — that tends to scepticism, diffuses error, encourages immorality, and upholds systems of wrong and oppression.

True, learning may become a splendid implement of evil, and it has often been made to minister to man's corrupt desires. But what may not be perverted to evil? It is no more a fault of learning, than it is of Christianity, that each has been leagued with tyranny, distorted into superstition, and allied to cant or to heartless formalism. It is not the fault of poetry that the muse has pandered to our worst passions, as well as inspired our highest and noblest emotions. It involves no just condemnation of music, that its voluptuous strains have contributed to the excitements of revelry or riot, or its clarion tones provoked the

atrocities of war, as effectually as its plaintive harmonies have quickened the aspirations of faith, and the raptures of praise.

II. Is intellectual culture a mere neutral thing, having no influence upon morals?

Education is a power, a formative and controlling power, and, even when addressed purely to the intellect, reaches beyond that, and in some degree affects the whole complex nature, physical and moral, as well as mental. True culture of the mind invigorates even the body, and conduces to health, makes the blood course in stronger currents through the system, enlarges the brain, erects the form, softens the features, brightens the eye, animates the countenance, and dignifies the whole person. So also it penetrates within and reaches the heart, influencing the passions, quickening the natural desires of the soul, appealing to the sensibilities, and disciplining the will. The mind is a unit, and, however we may analyze and subdivide its powers, we cannot address and develop any one faculty independently. They are so interlaced that the right culture of any one in some measure quickens and develops others also. When, for example, the teacher seeks to train the eye to the close and exhaustive study of objects, he is at the same time — however unconsciously — educating the faculties of conception, memory, imagination, and reason. For these clear perceptions are the source of distinct conceptions, of accurate remembrances, and, by their varied combinations, of all beautiful ideals. Such accurate perceptions of the qualities of individual objects prepare pupils to trace the resemblances and difference of things, and thus early lead to the important exercise of comparison and classification and the discipline of the reflective faculties. So, between the mental and moral nature, there is a certain connection, not, indeed,

so close and necessary as that now traced between the different intellectual faculties, but still an intimate and vital relation, and reciprocation of influence, which cannot be severed or interrupted without doing violence to our whole nature.

The question now under consideration is not whether intellectual culture is sufficient to secure good morals, but whether it has *any tendency* in that direction. In illustration of our position, we confidently affirm that even purely physical culture has a tendency to promote good morals. A great portion of the vice which afflicts the world, comes from physical causes; from sloth, and consequent idleness, want and destitution on the one hand, and voluptuousness, luxury, and intemperance on the other. When self-induced, as is so commonly the case, it may well be said, in the words of Horace Mann, just quoted by the gentleman from N. Jersey: "A disordered stomach is an abomination to the Lord, as truly as lying lips." A cold heart and a dull head may often be traced to repletion, and fasting may sometimes be as good a prescription for the mind as for the body. As vice enervates the body, so physical ailments enfeeble and derange the mind, and mar and deface, if not vitiate and debase, the character.

Irritability, moroseness, misanthropy, despair and selfishness, are often confirmed, if not caused, by diseases, which proper regimen and exercise would have prevented. Who can doubt, that the general adoption of *some measure* of the rigid training and simple fare of the professed pugilist, would remove a frightful mass of immorality and misery from the community? Much as we abhor the brutalities and atrocities of the ring, the "Champion of the World" may, unwittingly, become the benefactor of men, if we learn from him the value and self-denying

methods of physical training, and its important results in the different directions of health, strength, endurance, agility, and courage.

A great advance in morals will mark the era in which men understand that health is a duty, as well as a privilege, and that they wrong their conscience, as well as their constitution, when they violate the laws of hygiene.

III. This subject will appear in a clearer light if we speak not only of general tendencies, but specify in what particulars intellectual culture is favorable to good morals.

1. It tends to raise one above the region of sensuality, and the pursuit of low and grovelling pleasures, and fosters a taste for higher employments and enjoyments. Culture does not prevent all vices, but its tendency is to ameliorate the character and condition of men, and raise them from the depths of barbarism and savageness, to the higher plane of civilization, checking the coarser vices, and inspiring men with nobler aims and aspirations.

2. Intellectual culture tends to free the mind from superstition and narrow prejudice. Truth is the basis of morality, while error and bigotry must ever be unfavorable to virtue.

3. Intellectual culture stimulates and energizes the mind, and gives it a new and exhilarating life and higher power, while it quickens the currents of life in the body itself. Energy of mind ministers to strength of the body while physical health and vigor conduce to activity of mind, decision of character, and force of will.

4. Intellectual culture increases the *incentives* to activity, and proffers rich and precious advantages as the rewards of scholarship. It greatly multiplies our sources of rational enjoyment. Earnest, intellectual effort, — especially when stimulated by success, — brings its own

sweet satisfaction, and high peculiar joy. The true scholar finds a conscious pleasure in study, and makes his intensest "work a play." Whatever tends to inspire joy, gratitude, faith, hope, high aspiration, and unwearied earnestness, must be favorable to morality.

5. Intellectual culture opens new *fields of activity*, as well as furnishes higher incentives to exertion. To the scholar, nature is no longer a sealed book. New beauties attract his eye, new voices fill his ear, new proofs of wisdom, power, and goodness touch his heart. He feels a new responsiveness to all around him, and now all objects, all science, all literature, allure him to study, and stimulate the love of learning, and heighten the joy of acquisition. Now, as idleness leads to vice and crime, whatever tends to activity and industry, especially to fixed habits of study, must be favorable to morality. Intellectual stagnation tends to moral degeneracy, as truly as idleness leads to vice and crime. Whatever benumbs the body, or stupefies the mind, or supersedes thought, must be unfavorable to virtue. When the teacher awakens the dormant powers of a neglected or wayward child, and so stimulates his mind, that the pleasure of acquisition, or the desire of knowledge, shall supplant or prevent the craving for low pleasures and vicious associates, and implants a genuine literary taste, an appropriate self-respect, and a consciousness of power, temptations certainly are diminished, if motives to virtue are not proportionably increased. A becoming pride of character, the love of books, an earnest desire for self-improvement, and the enjoyment of pure and cultivated society, may often restrain the young from the excitements of revelry and vice, or the allurements of the gaming table.

6. Intellectual culture tends to create an ardent love of truth. It trains and habituates the mind to the discovery,

appreciation, uses, and defence of the truth. Genuine love of truth is near akin to loyalty to duty, for clear intellectual perceptions favor nice moral discriminations, and aid in the comprehension of obligation, in perceiving and feeling the attractions of virtue, the repulsion of vice, and the sanctions of duty. Truth is the natural nutriment both of the mind and heart, and all truth, rightly viewed, leads the soul to virtue and to God. Truth awakens the sluggish mind to a consciousness of its higher and immortal nature, and kindles irrepressible aspirations after knowledge. Truth is the atmosphere and life of the soul, which is as clearly designed and adapted to the attainment and enjoyment of truth, as the eye is fitted for the light, or the ear for sound. Right culture directly favors precision of thought, and scrupulous exactness of statement. Habits of accuracy, even in the minutest matters of study or description, are both the fruit and the test of true scholarship, as they are also the product and the proof of high-toned morality.

But while purely intellectual culture is favorable to good morals, it cannot furnish adequate security against vice and crime. There is no *necessary* connection between knowledge and virtue. The intellect should not usurp the place of the conscience. It may enlighten, but it cannot vitalize, that highest of all our powers — intellectual and moral — that august faculty, which, more than all others, distinguishes man from the brute creation, and constitutes the dignity of his being, the God-like element of his nature, for it is “the voice of God in the human soul.”

It would be a great and fatal mistake to make intellectual culture alone the basis of morality. A system of morals, resting on this foundation alone, is a building upon the sand. There is no danger of over-estimating

the importance of mental training, if only the culture of the heart holds always the first place. To divorce them, would be unnatural, and suicidal. Were it possible to secure this unnatural separation, and could we have but one, unquestionably moral training is more important than intellectual. But so far from there being any opposition between the two, they are the complements of a perfect whole. Each mutually quickens and invigorates the other. For its fullest development and efficiency, the intellect needs the aid of the conscience, and the highest achievements of the mind will not be effected, when the soul is dark and debased. Moral culture has a tendency both to awaken and sustain mental activity, while moral degeneracy induces a dimness of intellectual vision, and sometimes a perfect palsy of the mental powers.

HON. NATHAN HEDGES, Newark. *Mr. President, and Ladies and Gentlemen*, — I come before you not because I have been appointed to take a part in this work, not because I am prepared to speak on this question; for I am not. I come merely to gratify my friend from Trenton (Prof. Phelps), who loves to hear the name of New Jersey. New Jersey has nothing to do with a question so clear and so definite as the one before us, — a question touching the very life, and strength, and value of our whole educational system. I come here with regret, because I have opinions different from those which have been expressed. And though I agree with most that has been said, I have not been entirely convinced that purely intellectual culture has anything to do, good or bad, with the moral character of man. It is known to the older members of this Institute that we have had in times past two classes of opinions agitated here. One is, that education, as it exists in the schools, is an excellent thing; that as the school-house stands near the church, you take

a child and educate him, and educate him till he comes to the mark and becomes a Christian. That I do not believe.

A few years ago a lecture of an hour and three quarters long was given by one of the most distinguished teachers of this State, examined by a Committee of Censors of this body, and awarded a premium by them. That lecture maintained the broad doctrine, "The more education, the more vice; the less education, the less vice." That lecture referred to the past history of Massachusetts, to show that the more schools and the more education there were, the more work for the police. It referred to New York, to Scotland, and to Prussia. I do not believe the conclusions of that essay were correct.

So there is between these two extremes some middle ground. What is the question before us. Has intellectual culture any tendency to promote that state of character, which, in itself, prompts to the doing of good, that to which we may ascribe the quality of right? First, what is intellect? It is simply the reasoning faculty. Radically, the word means understanding, the ability to understand, comprehend. What are moral truths? They are the truths of which we may predicate right and wrong. What are the fundamental moral truths that constitute a moral character? The first, according to the books, is benevolence; another is justice; another purity; another a regard to order, or all things in their places. Now I have but a few words to say; and in order to illustrate my idea that purely intellectual culture has no tendency to make a man better or worse, suppose one of these teachers to take a class and train them in purely intellectual study. Take a class in geometry, and make them as familiar with it as they are with the letters of the alphabet. Have you done anything to make that class love the things which are right, and loathe the things which are wrong?

Have you done anything to make them benevolent, have you done anything to make them receive into the heart the great truths of the Bible? I thank my friend for saying he rested on the Bible. I know no other foundation. But I think those who will reason on this subject will fail to find any connection between the culture of pure intellect and the state of the heart.

I regret to have come before you unprepared; and I regret to differ from gentlemen whom I so much respect. The question is an important one, and I doubt not that you will think upon and judge of it more maturely than you are able to do it here. To guard against misapprehension, I do not wish to be understood as speaking of education or intellectual culture *as it exists in the schools*. We have no schools in which there is no other training. There is patient instruction; there is the example of the teacher, and that blessed, silent "*unconscious influence*," by which a good teacher affects and moulds the school, and makes the pupils something near what they ought to be.

I join with others in commending this subject to your thoughts and reflection, and I hope that some competent person will present the subject, and not tell us that intellectual culture necessarily runs, and that the intellectual powers necessarily run into the moral, and that, therefore, cultivating the intellect is cultivating morality.

MR. MORTON, of Plymouth, suggested that few teachers are so far educated as to think of this subject at all.

MR. RITCHIE, of Roxbury, feared a misapprehension with respect to the object of Father Pierce, in his essay, to which allusion had been made. He endeavored, in that essay, to show that the system of education in Massachusetts had not, *in fact*, produced those good results which the friends of common schools desired to have produced.

The ground which he took was that we needed something more, something higher than we already have. We often hear it said that the common school system has diminished crime, and made the number of juvenile offenders, especially, less. Mr. Pierce showed by facts and figures that the result has been different. It seems to me this question should not be regarded like one for a lyceum debate; but for the practical purpose of ascertaining whether our common school system is answering the great end for which it was established. The teachers of our schools have got to produce an impression higher and holier than they now produce, in order to diminish crime in the community. To do this we want teachers fitted to produce the result. We want teachers of experience, of age, who have had a life to know what life is made of, and what are the principles which must guide life. As it is, from the parsimony of the people, and other causes, many of our schools are not such as they ought to be.

HON. GEO. S. BOUTWELL. — I wish to make a single statement, inasmuch as the statistics used by Father Pierce have been referred to. I cannot say how correct those statistics may be. But we know one thing about statistics; that no influence can be more false than deductions from statistics, unless the statistics possess two qualities, accuracy and completeness.

MR. HEDGES. — And applicability.

MR. BOUTWELL. — That is a question of judgment. I will state, because there may be gentlemen here from other parts of the country, who may not be aware of the fact, that last year I instituted an inquiry in all the reformatory institutions and jails of the Commonwealth; and the result is in the report of the Board of Education. I think I may say the investigation was careful in regard to every inmate of each institution. Much the larger portion of

all those in these institutions never received any systematic training in our public schools. The great truth to be deduced from these statistics is, that it is the duty of every State to provide homes for those who are destitute of one. A large part of the crime of the State may be traced to the misfortune of orphanage, by which the children have been deprived of the proper advantages of domestic life. These statistics are the first upon which a reasonable degree of reliance can be placed.

This question was then laid on the table.

On motion, by MR. STONE, of Plymouth, Dr. Lewis was invited to give another illustration of his system of gymnastics, to-morrow morning.

Adjourned to a quarter before 8 o'clock.

EVENING SESSION.

In the absence of the President, MR. J. D. PHILBRICK presided this evening, and introduced, with appropriate remarks, HON. FRANCIS GILLETTE, of Hartford, as the lecturer of the evening.

The thanks of the Institute were unanimously tendered to Mr. Gillette for his able and interesting lecture.

THURSDAY MORNING.

The Institute was called to order at half past eight o'clock, and the minutes of yesterday's proceedings were read.

Prayer was offered by Rev. Dr. McJilton, of Baltimore.

The first exercise this morning was another illustration of Dr. Lewis's system of gymnastics, by a number of his pupils, and others selected from the audience. The frequent applause and hearty cheers with which this exercise was greeted, was sufficient to attest the real interest which was felt in and approval of the system. Dr. Lewis

closed this exercise by urging on all the importance of having pupils in schools play much in the sunshine and open air; of daily bathing; of eating less, particularly of animal food; and above all, of standing erect, sitting erect, and walking erect. Let ladies pinch their toes if they will, or lay a stone upon the head to make it flat; but let them not compress the lungs on any account or in any manner.

The Institute then took a recess of five minutes.

A discussion on "*The proper mode of examining Schools and of reporting thereon*" followed.

MR. A. P. STONE, of Plymouth, said,—No one was more pleased than myself to see this question upon the programme. It has been often discussed, and our State journal has contained many valuable articles upon it. It is a question of great importance, especially to us who are practical teachers. It is, however, difficult to come to the point and speak of the proper mode of conducting an examination, from the fact that the idea of an examination of schools is a very indefinite one,

What are the objects of an examination? They are various, and of course the mode of conducting an examination will vary with the object. If the object of the committee or trustees or superintendent is to examine a class to ascertain whether they are fitted for college, or to go from one class to another, that is one thing. If the object is to be satisfied whether the teacher has done his or her duty well, that is another thing. The examination will then be quite as much with reference to the qualification of the teacher as the progress of the school.

Then, again, where schools are not graded, and in localities where they are seldom visited, except at the close of the year, there is a laudable desire of friends to attend, and there is a false impression that in such a case the

examination should partake largely of the nature of an exhibition. An examination of an academy or school in Berkshire county, is quite a different thing from an examination of the first class in a Boston Grammar or High School. I do not think our examinations should be popularized, and made to partake so much of the nature of an exhibition as is often the case. It is not necessary that the auditors at an examination, should be perfectly familiar with all the processes of a work, to be satisfied as to the manner in which that work has been done. I may not understand algebra or engineering; yet I think I can satisfy myself, to a certain extent, whether the teacher is qualified to teach those branches, and whether the pupil has done his work well and thoroughly. I once heard a blacksmith say he travelled seventy miles to hear Jenny Lind. I presumed he was the leader of a country choir, or an itinerant teacher of singing schools. He replied that he was neither; but he said, *he did like to see work done well*, and he came to Boston to hear what he supposed was the highest style of music, and felt well paid for his visit. He said he could see that she came as near perfection as any one could, and he believed that the stimulus he received would urge him on toward a high standard in his business during the remainder of his life. (Applause.)

So, I think that those who examine schools should confine themselves to the proper and legitimate examination. Of course the examination of a Primary School will differ from that of a Grammar or High School. In the higher schools the examination may be either oral or in writing; but that of a primary school must be oral. The reputation of a primary school depends more on the manner of the examination than that of an advanced school. The Committee may propose questions to the

children in such a way as to embarrass them, so that every one but a practical teacher might conclude that the school had been a failure. Yet it may have been very successful. I prefer written questions when there is a lack of time for an examination. In my own school we usually devote two days to an examination; and my own impression is, after all, that it has been hurried. I once attended an examination where there were twenty-six classes examined in a day, and we had twenty speeches from different persons, and yet we got home in time for tea. Written questions allow of a better opportunity to see how each does his work, and also to examine a large number at the same time, while every appearance of favoritism or partiality is avoided. There are some branches where written examinations cannot be applied. Teachers should be in the habit of using written questions. This will obviate the tendency to be embarrassed by written questions at an examination. The questions should be prepared by those who understand the subjects, and who know the pupils. Many Committee men are entirely unfit to examine a class; and I will go further and say, there are many teachers who are unfit to examine their classes before the public or a Committee man. Schools often fail in consequence of the teacher's failure in his mode of examination.

A written examination can cover a great deal more ground than an oral one; and gives more opportunity for a deliberate comparison of the work of different pupils. But both written and oral questions are necessary to constitute a fair test. I cannot adopt the sentiment of some teachers, that no Committee shall come between them and their pupils. The laws of Massachusetts will allow the Committee man to conduct the whole of the examination. If a Committee should tell me to take my

seat, I should be grieved, and I should expect the classes would fail. I think the main examination should be conducted by the teacher ; and yet I should not be satisfied if the Committee did not put some questions.

With regard to reports, I have no method which satisfies me. No table of figures can do justice to a school. I would, however, mark every recitation ; and yet I would be unwilling to have any person look over the figures. Exact justice cannot be done without writing a full statement respecting every pupil. If a report is to be published, it should be sufficiently definite and precise to give every one a distinct impression as to what it means in every case. If I examine a class, and say that with two or three exceptions they did well, those who failed might suppose that they were among those who did well, and some very timid ones would not be quite satisfied that they were not meant when it was said that two or three made a partial failure.

PROF. GREENE, of Providence. — It is evident from the discussion to which you have already listened, that the speaker has made a distinction in respect to the schools which are to be examined. It strikes me that such a distinction should be made. When we speak of the examination of a private school, that is one thing ; and of a public school, that is another thing. A private school is one organized by the teacher himself ; he makes such rules and regulations, and introduces such studies as he pleases. He then offers his school, such as it is, to the examination of the public, and invites patronage from the public. If he succeeds, all is well. His reward is the patronage of those who choose to patronize him. His school is examined when he pleases, or not examined at all ; it is examined by himself, unless he chooses to invite in whom he pleases to examine it.

MR. STONE, of Plymouth. — Does the gentleman think it right that a teacher shall take that ground? Has he a right to say that the examination is simply to satisfy himself? Does not the examination of the school have an important influence on the pupil and on the public?

PROF. GREENE. — That question I will answer in the course of the discussion. The question is as to the examination by virtue of right, in consequence of the relation existing between the teacher, the pupil and the public. My reward of good work is public patronage. It may be a matter of the wisest policy for me to invite others to come in, and thus establish my reputation. But I ask if any body of men has a right to come in and examine my school, and make a report that shall be prejudicial to my school? It is a question of right. But the question changes materially when we change the nature of the school. The public school is the property of the town or city; and when they spend their money they have a right to know the condition of the school, in order to know that the money has been properly expended, and that the instruction given is of the right kind. The object, in this case, is to satisfy the public, who are interested in the school, that the school is well managed. It becomes a matter of interest to the public, because all are taxed, as well those who do not send any pupils to the school as those that do. The examination in this case is an act of authority, — not using that word in an odious sense. He who comes clothed with authority, comes in to see the actual condition of the school.

This leads me to say there is a wide difference as to the objects to be attained. He who comes to examine the school by public authority, ought to do it to find out more than how much the school has learned in a given time. The school should be examined in every respect

that makes a good school; in respect to the physical condition of the school, the house, the premises, the grounds. The Committee should look to all the appointments within. Is there a good apparatus; is the room well ventilated; are the seats such as they should be; are there good blackboards? It is his business to report upon the condition of the house, quite as much as upon the progress of the school. It is his business to examine as to the relation existing between the teacher and the pupils, to see whether the teacher is so conducting the school as to impress it properly; whether the manners of the pupils are such as to go to make the gentleman and lady; whether the cause of study is well adapted to the purposes designed; and then to see whether the work is properly carried on. It seems to me we have taken too limited an idea of an examination.

When shall a school be examined? It should be examined at appointed times, so that the public may be invited in. There are times when this will be useful. I will not say this is the best way to ascertain the actual condition of the school. There should be examinations early in the morning to see if the pupils are there, and to see if the school is opened properly. It should be examined in the middle of the forenoon without any knowledge on the part of the teacher or of the pupils; it should be examined at any and all times when it best suits the wish of the examiners, to ascertain the real condition of the school.

The question has been asked, by whom should the school be examined? It should be examined by the teacher when the Committee man is not competent to do it. I beg pardon for even alluding to such a thing as this. But there are those who will know more about a school by sitting still than by asking questions. If the

teacher ask the questions, the Committee *may* go away with false impressions ; but he is better off than if he had undertaken to ask the questions ; for the children would not have understood him, if he had understood himself. But even if the Committee man were the most intelligent person who ever examined a school, it is well that the teacher should conduct a part of the examination ; because this is one thing that the Committee should be able to report upon, which is the actual relation between the teacher and the pupil. The Committee sees the play of the reflex sympathies between them, and this is an important item. But he is not to rely upon this.

Next ; in what way should a school be examined ? It should be examined both by written questions and oral. It should be examined orally by all means, to see how the children will answer questions put by the living voice. One question may suggest another, and that another, and the examiner will have an opportunity to see how the pupil seizes upon relations. The school should also be examined in writing for reasons already given, and for the purpose of inspiring in the scholars a love for writing, and to show the teacher that he will be held responsible for teaching the scholars to put their thoughts on paper. The scholars should be examined every day in writing in connection with the oral recitation. This gives the teacher an opportunity to explain as to the mode of writing, punctuating, paragraphing, &c. An examination should be so conducted, that it shall be suggestive. When a set of questions is arranged, a good judgment must be applied to this mode of examination. We form our judgment of the condition of a school, and obtain quite as good an idea of it, by the mistakes as by the correct answers ; because the mistake may be made in such a way as you would naturally expect, while you may discover that the

mind of the pupil has been active notwithstanding. Then an examining Committee should look into the whole work, see how a child considers a subject, mark his errors, and mark his style of thinking. This is as important as to ascertain that he has obtained every figure in an arithmetical process. How many times those figures have lied, when one has taken the figures and put down a result which counts for the scholar, while he knows nothing about the subject itself. A judicious man, after such an examination, will report the facts; and he will report the result, not of one examination, but of many, and be careful and not report all the little gossip which he may hear. If the school is not doing well, let the teacher be dismissed, and not degrade the school. An impression should be made, as far as possible, that the schools are doing well.

REV. DR. MCJILTON, of Baltimore, thought there was much that was ridiculous on the subject of examinations. He would like to know if the *pupils* of a private school would not have a right to call for an examination, if they desired it. The examination should be both oral and in writing, so mingled that the entire condition of the school can be understood. He never would interfere with the authority of the teacher; but would have the school understand that they are to submit to the authority of the teacher in everything. The manner in which he was accustomed to examine schools was stated, and some of the incidents that have occurred in the course of his examinations, were related. He endeavored to make the examinations occasions for promoting kindly feelings between the pupils and the teachers. Thus he had found the examinations so agreeable to the scholars, that they often ask to have them prolonged. The results of the examinations of the schools in Baltimore are all preserved.

He had fifty volumes of these reports, showing the results of examinations, and the standing of each pupil. These reports are often referred to by parents and pupils, and are found to be very interesting and valuable. Some of the results of the Floating School, in which poor boys are educated in nautical affairs as well as in common branches, were also stated by Dr. McJilton.

A recess of five minutes was then had, after which an address was given by M. T. BROWN, Esq., Superintendent of Schools in Toledo, Ohio. Dr. McJilton thought the address ought to be widely circulated. Though he might not endorse it all, he hoped it would be published. After some suggestions by others, MR. CLARKE, of New York, moved that the address be published in a separate document, the number to be fixed by the Board of Directors, for gratuitous distribution. The motion was unanimously adopted.

Adjourned to a quarter after three o'clock, P. M.

THURSDAY AFTERNOON.

At the opening of the exercises this afternoon, His Excellency Gov. BANKS, His Honor Lieut. Gov. TRASK, and several members of the Executive Council, took their seats upon the platform, and were greeted with applause. REV. A. H. QUINT, of Jamaica Plain, a member of the Massachusetts Board of Education, was introduced as the Lecturer, who gave an exceedingly interesting address on "*The Province of Legislation in regard to Education.*"

After a recess of five minutes, the Institute proceeded to the choice of officers for the ensuing year, with the following result.

PRESIDENT.

D. B. Hagar, Jamaica Plain.

VICE-PRESIDENTS.

Samuel Pettes, Roxbury.
Barnas Sears, Providence, R. I.
Gideon F. Thayer, Boston.
Benjamin Greenleaf, Bradford.
Daniel Kimball, Needham.
William Russell, Lancaster.
Henry Barnard, Madison, Wis.
William H. Wells, Chicago, Ill.
Alfred Greenleaf, Brooklyn, N. Y.
William D. Swan, Boston.
Charles Northend, New Britain, Conn.
Samuel S. Greene, Providence, R. I.
Ariel Parish, Springfield.
Leander Wetherell, Boston.
George B. Emerson, Boston.
Daniel Leach, Providence, R. I.
Amos Perry, Providence, R. I.
Nathan Hedges, Newark, N. J.
William J. Adams, Boston.
Zalmon Richards, Washington, D. C.
John W. Bulkley, Brooklyn, N. Y.
Thomas Sherwin, Boston.
Jacob Batchelder, Salem.
Elbridge Smith, Norwich, Conn.
George S. Boutwell, Groton.
John Kingsbury, Providence, R. I.
George Allen, Jr., Boston.
Charles Hammond, Groton.
D. N. Camp, New Britain, Conn.
J. D. Philbrick, Boston.
Joshua Bates, Boston.
Anson Smyth, Columbus, Ohio.

Alpheus Crosby, Salem.
Ebenezer Hervey, New Bedford.
B. G. Northrop, Framingham.
George F. Phelps, New Haven, Conn.
John C. Pelton, San Francisco, Cal.
Henry E. Sawyer, Concord, N. H.
William F. Phelps, Trenton, N. J.
Bernard Mallon, Ga.
John G. Elliot, N. C.
R. S. Fielden, S. C.
J. Escabar, Mexico.
E. P. Weston, Gorham, Me.
E. F. Strong, Bridgeport, Conn.

RECORDING SECRETARY.

William E. Sheldon, West Newton.

CORRESPONDING SECRETARIES.

B. W. Putnam, Boston.
John Kneeland, Roxbury.

TREASURER.

William D. Ticknor, Boston.

CURATORS.

Nathan Metcalf, Boston.
Samuel Swan, Boston.
J. E. Horr, Brookline.

CENSORS.

William T. Adams, Boston.
James A. Page, Boston.
C. Goodwin Clark, Boston.

COUNSELLORS.

Daniel Mansfield, Cambridge.
A. A. Gamwell, Providence, R. I.
Charles Hutchins, Boston.
J. W. Allen, Norwich, Conn.
A. P. Stone, Plymouth.
George N. Bigelow, Framingham.
Richard Edwards, St. Louis, Mo.
Zuinglius Grover, Chicago, Ill.
T. W. Valentine, Brooklyn, N. Y.
J. E. Littlefield, Bangor, Me.
F. A. Sawyer, Charleston, S. C.
Moses T. Brown, Toledo, Ohio.

The above vote having been announced, MR. HAGAR said, —

Gentlemen of the Institute, — I thank you most sincerely for this renewed expression of your generous confidence. Fully appreciating, as I do, the honor which you have been pleased to confer upon me, I shall continue to labor, to the extent of my humble abilities, for the prosperity of the Institute. (Applause.)

REV. MR. BROOKS, of Medford, offered the following Resolutions in honor of the memory of REV. CYRUS PIERCE, accompanying them with appropriate remarks: —

“ *Resolved*, That as members of the American Institute of Instruction, we remember with gratitude the solid and lasting services rendered to education by our late associate, Rev. Cyrus Pierce; the first Teacher of the first Normal School, established by law, on this Western Continent. We bear our cheerful testimony, not only to his early and full appreciation of the phrase, — *As is the Teacher, so is the School*, — but also to that sober good sense, that transparent sincerity, and that indomitable

perseverance, by which the Normal School has become a fixed institution of our country.

“Resolved, That while we are grateful for his public labors and his eminent success, we mourn that we shall see his face no more ; yet, we would be comforted in recalling his paternal gentleness and manly courage, his worldly wisdom, and his apostolic faith ; and would conclude with hoping, that the maxim of his heart, — *LIVE TO THE TRUTH*, may become the sacred motto of every school.

“Resolved, That a copy of these resolutions be sent, by our Secretary, to his respected widow.”

Gov. BANKS arose to second the motion. On stepping forward, he was received with warm applause. He spoke, in substance, as follows :

I anticipated, in attending the session of the Institute this afternoon, the pleasure of listening to others, and did not anticipate that, under any circumstances, I should be called upon to address the Chair or the assembly. I should do injustice to my own immediate neighborhood, if I did not rise to second the resolutions, in honor of the memory of Father Pierce. I think the earliest of his school experience, occurred in the neighborhood of my own town ; and certainly he has left the impression of his mind and heart there, as he did wherever he lived. It is but a few days since I saw, in one of the schools, where he had been, though not where he had taught, represented on the walls, as the representative idea which my worthy friend has adopted in the resolution, “*Live to the Truth.*” Those words were the spirit as well as thought of Father Pierce. He deserves to have his memory cherished by this Institute, representing, as it does, not only the educational interests of the States, but of the Continent ; for I see that the officers on your list,

reflect more, even, than the American States of the Union. Father Pierce was one who bridged the whole gap, from the beginning to the end, of the educational interests of this country, as exhibited at this time. He was the father of the district-school system of instruction. He grew from that small beginning apace, with the public sentiment of his time, constantly in advance of the sentiment of the time, until, at his death, he stood at the head of the whole. I remember hearing him picture with graphic eloquence, the wants that surrounded the district school, fifty years ago. I can also testify to the perfection which is exhibited in the Normal Schools of our day, of which he also was the head. I believe there has been no greater advance in any age, in the educational philosophy of the time, than that which led to the establishment of Normal Schools, supplying a want hitherto existing; and by no other course hitherto pointed out, giving the schools a supply of teachers, capable of making schools what they should be. It was the highest compliment that could be paid by mortal men, that the great spirits of the age, who, by their perseverance and elevated philosophy and courage, had established the Normal School, should point out Father Pierce as the appropriate leader to whom the success of these institutions was to be entrusted. It was not without reason. The Normal School had to be conducted upon principles beyond those already developed in education. It must be developed by one superior to the principles given in the books; and it was only to one of a mind of an elevated cast, that the work was to be entrusted. And in this connection, I can say that he did not disappoint the expectations of his immediate friends, nor of those who were most interested in this experiment. The Normal Schools, in their success, are daily testimonials and monuments of his greatness as a teacher.

But he was not only in advance of others as a teacher, but as a man. He was superior to most men of his time. The brightest of all the features in the career of Father Pierce, was the cheerful and wise and serene old age, in which he departed this life. His life, whether as a citizen, a teacher, or connected with the government of the State, was one of the noblest examples that can be presented, during his active life, spanning a period of more than fifty years, and embracing the educational struggle thus far, everywhere true, under all circumstances true to the noblest philosophy of life: and when the sun set upon his days, presenting a picture for the veneration of all in his wisdom and cheerfulness.

I thought I ought to say so much, representing, as I do, the district in which he commenced his career. I concur most sincerely in the resolutions which have been offered, and, with a feeling of interest I can hardly express, I second them.

The resolutions were unanimously adopted.

PROF. GREENE, of Brown University, then paid a tribute to the worth of the late DANA P. COLBURN, Principal of the Rhode Island Normal School, and closed by offering the following resolutions:

"Whereas, During the past year, a mysterious Providence has suddenly removed from the sphere of his earthly labors, in the prime of his usefulness, Mr. Dana P. Colburn, late Principal of the R. I. Normal School, and a member of this Association;

"Resolved, That this Association deeply feel the irreparable loss sustained to the cause of popular instruction by the lamented death of this eminent educator.

"Resolved, That we hereby express our high appreciation of the purity of his character, of his social virtues, his ardent devotion to the cause of popular education,

his rare power of infusing his own enthusiasm into the minds of his pupils, his eminent ability and effective service, especially in the department of Normal School instruction, and in the Teachers' Institutes; and of his untiring effort to elevate the character and condition of our Public Schools.

"Resolved, That a copy of these Resolutions be forwarded by the Secretary of this Institute to his afflicted mother."

The resolutions were seconded by REV. MR. NORTHROP, who spoke in eloquent terms of the high and pure character of the deceased as a man, and of his peculiarly happy qualities of mind and heart to fit him for an educator. "Happy will it be for us," said he, "and for those we teach, if we attain to his high ideal of life, and his exalted view of the sacredness of the teacher's work, and his devotion and whole-hearted consecration to it."

The resolutions were unanimously adopted.

Adjourned at six o'clock to eight o'clock.

EVENING SESSION.

The Institute re-assembled according to adjournment.

WILLIAM D. TICKNOR, Esq., the Treasurer, read his Annual Report, from which it appears that at the commencement of the year the sum on hand was \$462.39. Received from new members \$25, at New Bedford; from the State of Massachusetts \$300; disbursements for lectures, advertising, rent of room for library, printing, reporter, &c., \$330.61; balance on hand \$456.78.

The report was accepted.

The exercises of the evening consisted of statements by gentlemen from a great number of States, as to the progress and condition of education in their respective States. The speakers were limited to five minutes each.

MR. WESTON, Superintendent of the Public Schools of Maine, was first called upon. Being limited to five minutes, he supposed speakers would not be expected to give dry statistics, and that the remarks of gentlemen would be of a miscellaneous character. He then, facetiously, gave a geographical description of Maine, of its boundaries and some of its products, and while reciting this lesson, he was abruptly cut short by the President's hammer, who informed him that his five minutes had expired, and he must recite the remainder of the lesson "*after school.*" (Great laughter.)

MR. H. E. SAWYER responded for New Hampshire, who said he would recite the last part of his lesson first, that he might not be obliged to stay after school. The cause of education is advancing in that State, if not as rapidly as in some other States, perhaps quite as surely. A handsome fund is now raised, in various ways, for the support of schools; the school-houses are improving as well as the teachers. There is a State Association of teachers, and there are in many places town associations, for purposes of mutual improvement.

MR. BROWN, of Toledo, responded for Ohio, which he said was not his native State. He rejoiced in the old hills of New Hampshire, her mountains and her sheep pastures. But, as Mr. Beecher has said, the Yankee drives his institutions westward as the farmer drives his cattle; and New England institutions have dotted the whole West, born of Connecticut, the "Nutmeg State," and the State of blue laws. I hope it will not be taken as personal, though that State did once pass a law that cider should not work on Sundays. (Laughter.)

The population of the West is becoming largely German, and I wish to speak a word friendly of our best friends, the German population of the West. (Applause.) They are thorough friends of popular institutions. I

have the honor to be connected with the schools, in a flourishing city in Ohio, and no friends greet me with such marks of regard for the public school system as do those Teuton friends in Ohio. They come to us with their love of the Rhine, their sonorous tongue, and their love of social institutions. Let them come. We want more of them.

Some of our Western States have laid broader foundations for education than the States of the East. The city of Toledo has in her High School building a gymnasium, 120 feet long by 50 feet wide, in which there is every possible convenience for gymnastic exercise, together with two bowling alleys, for the young ladies to exercise their muscle upon.

MR. IRA MAYHEW, of Michigan, said the foundation of the school system of that State was laid in the time of the Ordinance of 1787, which says, "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools, and the means of education, shall forever be encouraged." The appropriations from the public lands, and donations from other sources, give that State a liberal school fund, so that more than \$700,000 are expended annually for school purposes in the State; and more than 250,000 children are in the Public Schools. The buildings for school purposes are rapidly becoming of the best kind.

PROF. JOHNSON, of Chicago, said, Illinois has many schools which, it is said by some, are second to none in the country. The people enter into educational projects with great earnestness. Graded schools are found in the villages, and there are many educational associations in the State. Good teachers are much needed; men of ability, and not of show. Massachusetts, he thought, the best State for a teacher to go from, and Illinois is the best to go to.

MR. PICKARD, of Wisconsin, said that State had been in an educational chaos, having set up universities of all sorts, on paper, and which had no other existence. But recently, real progress has been made; and with Mr. Barnard to superintend their general educational interests, and a great willingness, on the part of the people, to follow his suggestions, they have strong hopes of securing a most thorough school system. Good teachers are greatly needed.

REV. MCKENDRY TOOKE, of Iowa, highly praised the capabilities and inviting features of that State. Ample provision has been made for public instruction in Iowa, and the code of school laws, having been borrowed from the best of those of other States, or modified from them, is the best in the Union, as he believed. As there is a great variety of people there, whom Mr. T. called the "cream of the nations," he thought the state of society would ultimately be of the highest type. He would encourage teachers to migrate thither also.

MR. F. A. SAWYER, of Charleston, spoke for South Carolina. Massachusetts and South Carolina had often stood together, he said, and he hoped would often do so again. (Applause.) However much they may differ on other matters, there was no disagreement on the topics that brought this Institute together here. South Carolina is not ashamed to follow the lead of Massachusetts in the work of education. We are aware, said Mr. S., that we have many things to learn, and that we can come no where to learn them better than to Massachusetts. The schools of Charleston were all represented here, by those who had come to inquire what new truths they could carry home, and put in practice there. The educational system of South Carolina may be dated only four years ago. In Charleston, a large Grammar School went into opera-

tion in 1856, after much opposition ; and many similar schools have since been added, and also a High and Normal School for young ladies. The reform has been chiefly confined to Charleston, though it is beginning to spread to other large places in the State.

MR. J. C. ELLIOT, a gentleman nearly or quite seventy years of age, spoke for North Carolina. He said, when the applause with which he was greeted had subsided, — Our school fund, I am sorry to say, is small, for two of the best of reasons. Before the war of Independence, our school fund was squandered from us, to build a royal palace for Gov. Tryon, in the town of Newbern. We thus had a cause for the revolution which perhaps no other State had. That was one cause of our war of the regulators, which preceded the war of Independence. After achieving our independence, our State gave away all her public lands in the noble State of Tennessee to liquidate that debt. These, you will say, are two excellent reasons for the smallness of our fund. We are now struggling for a system of railroad improvements, and our taxes are heavy. Yet, with all these reasons against us, we have a fund which gives, with county taxation, to each person between the ages of six and twenty-one, \$1.35 a year. This supports a school in each district three months and upwards, giving a salary varying from \$18 to \$45 per month. We have about 4000 free schools, entitled Common Schools by our law, and have a general State Superintendent.

REV. DR. MCJILTON, Superintendent of Schools in Baltimore, spoke for Maryland. They have no system of Public Schools in that State. But in Baltimore they had done something a little original. They were the first, not only in this country, but in the world, to establish proper female High Schools, and the first to establish a

Floating School. They had also the honor of putting the Bible into the Public Schools. They fought that battle for more than the city of Baltimore. The amount expended for schools annually in Maryland, is about \$800,000; in the city of Baltimore it is about \$200,000. In that city they have a school system which can bear a good comparison with any in the country. The Western Female High School, was as pretty a piece of human machinery as was ever put together. The schools are of three grades; High, Grammar, and Primary.

HON. THOMAS H. BURROWS, State Superintendent of the Schools of Pennsylvania, spoke for that State. He said, they were told not to speak of statistics. He could not therefore tell the Institute anything about the 10,000 working directors, the 15,000 teachers, the 650,000 pupils, and the \$2,500,000 which Pennsylvania spends annually for instruction, for that would be statistics. (Laughter.) He therefore would say nothing about statistics, but would propose a mode by which the Institute might gain a knowledge of the schools of Pennsylvania, and improve their knowledge of geography at the same time, which was to hold the next meeting of the Institute in Pennsylvania. If the Institute would do that they would see the humors and the strength of a Dutch system of Common School education. The schoolmasters and schoolmistresses of Pennsylvania were a jolly set, when they got together at their Institutes. He thought the mixture of races there had improved their people, and given them the best Common School system, and they would like to show the results of it to the Institute, if they would consent to come out of their shell in New England for a short time.

PROF. PHELPS, of Trenton, for New Jersey, said he would speak of only a few features in respect to education

in that State, and confine himself to events of the past year. The first was, they had chosen a new State Superintendent of Common Schools. He is a small man, but carries a large head well stocked, and he has as large a heart as his other physical proportions will admit. He proposes to write hereafter an annual report, in good English, and in a clear and concise way, exhibiting the defects of our system, and proposing the remedies. The second event, which he mentioned with sorrow, was the death of Mr. Paul Farnum, of Beverly, a native of Massachusetts, who had endowed the New Jersey Normal Schools with a bequest of \$ 50,000, besides making other liberal appropriations for the same. The next matter to be noticed, was that the teachers' institutes of the State were to be re-organized, and to be modelled upon the plan of those of Massachusetts. The fourth and last fact he would mention was, that at the end of nine years the Camden and Amboy Railroad monopoly would come to an end.

MR. J. W. BULKLEY, Superintendent of Schools in Brooklyn, responded for New York. The State has not a free school law. New York was the first State to give libraries to every school district; and was also the first to organize a purely State Teacher's Association in 1845. The evening schools established in some parts of the State, were spoken of as doing a great deal of good. Saturday Normal Schools, in which the teachers meet for improvement in their work, are also held in many large cities.

HON. D. N. CAMP said, he considered it a pleasure and an honor to represent the "Nutmeg State." That good old "land of steady habits" has the credit of making wooden nutmegs, and, said Mr. Camp, I have no doubt it is true, for the people of Connecticut can make

anything that the world ever saw. But let it be understood that this article never finds a home market. (Laughter and applause.) That Connecticut can also make men, I have only to cite the fact, that our young friend from Toledo (Mr. Brown) was taken, in the "raw material" from the hills of New Hampshire, and worked up in Connecticut, and made a tolerable man — for the West. (Renewed laughter.) Connecticut says to every child within her borders, "The school-house is open to you." There is a district library in more than one third of the districts of the State. She has a Normal School for the education of teachers; she sympathizes with the work which is proceeding so prosperously in New England and the West, and I believe she has sent more teachers from her borders, in proportion to her population, than any State in the Union, or any country in the world.

PROF. GREENE said the people of Rhode Island thought they had done something; and perhaps they may claim to have *multum in parvo*. We are active; we do not claim to have arrived at the highest degree of excellence. I am happy to state that a monument, one hundred and fifty feet high, is about to be erected to the memory of an old teacher whom you were kind enough to send to us from Massachusetts. We are glad you sent him, though I do not know that you deserve any credit. We are proud of him. Our State has established a Board of Education, similar to that of Massachusetts. We have good schools, and we are willing you and others should come and visit our schools. They are still progressing.

MR. J. C. PELTON, of California, gave an account of the progress of education in that State, since he himself commenced teaching there, a little more than ten years

since, — a school of three pupils, in a church, for the want of a school-house, till the present, when there are thirty-one schools in San Francisco, with about 10,000 pupils, taught by seventy-five or eighty teachers. Throughout the State, the progress will compare well with that in San Francisco. More teachers of the right kind are wanted, — professional teachers, — and they are wanted from New England.

The PRESIDENT then called other States, but no representative responded.

MR. MALEEN, of Berlin, was invited to speak for Germany. In the course of his brief remarks, he said they had no large audiences like this, gathered for such a purpose, and no such universal interest in education for the sake of giving instruction among the mass of the people. He would go home and report what he had seen here, and would say, "I have seen that go-ahead people; now you go ahead too in the race." (Applause.)

MR. WESTON, of Maine, then finished the recital which he commenced at the opening of the meeting.

Mr. President, — The audience will please understand that the "twenty orators of the evening," as you please to style them, have not come to this platform as volunteers in the service, but as school boys in obedience to your summons, as the school-master of the evening, to engage in a brief geographical exercise prepared at your bidding.

For my own part, Sir, I have no intention to burden this audience, after three days of grave lectures and discussions, with an essay or a table of dry statistics. I will merely give you a few items in the Geography of Maine, which may not be familiar to you all.

Maine is bounded, as you all know, by New Hampshire on the West, and on all other sides by Down East generally.

In extent, Maine is sufficiently ample to hold in her generous lap her old mother Massachusetts, with room enough remaining for all the New England sisters at the side of their mother.

At the meeting of the National Association at Buffalo, two weeks ago, our friend Gen. Oliver, of Lawrence, in one of his eloquent flights, spoke of Maine as that State, away down East, where it is winter nine months in the year, and terribly cold the other three. This certainly was a very *cool* compliment; so cool that I have preserved it undissolved for two weeks, even amid the heats of August. I would like to have taken the General along with me in a two days' ride on the top of a stage coach, as I passed from Calais to Bangor a month ago. He would have repented of his slander upon the climate of Maine, and cried *peccavi!*

With such notions in regard to our climate, you could hardly suppose, of course, that very good things can come out of our sterile soil, or exist in our shivering atmosphere. But this is all a mistake. I cannot stop to speak, in detail, of the products of our soil, which, in some portions of the State, rivals the valleys of the West in depth and richness, and elsewhere is equal to the best of the New England territory. I cannot dwell upon the products of our interior forests, our lime kilns, our quarries of slate, and granite, and marble, all of which furnish, in their kind, the best which the markets of the country afford. In the single item of ship-building she furnishes about one third of all the tunnage of the country, — not including the Navy Yard at Kittery, commonly known as the Portsmouth Navy Yard, but located wholly in Maine. I need say nothing of the cattle upon her thousand hills, and the fish in her thousand streams and bays, which supply her own tables in abundance, and leave a large surplus for other markets.

The manufacturers of Maine may be found in every part of the country, her fabrics of wool and cotton and implements of industry, from a garden hoe to the best locomotives which traverse the continent. And this, Sir, reminds me of our railroad enterprises, one of which was commenced and extended to the Canada border, without the consent of Boston; and I suppose without any knowledge of its existence, judging from the fact that it was not indicated upon the railroad maps issued here. Nevertheless, the elephant is there, Sir, and with his Grand Trunk, is drawing through Maine a generous portion of the commerce of the continent.

It is a different sort of productions to which I was designing to call your attention this evening; the men we raise, business men, — working men in every department of life, — and especially educated men. Our system of education is that which we received from our good old mother Massachusetts. We have our two colleges, a hundred academies, more or less, and thousands of district schools, graded and ungraded. As yet we have no Normal Schools of established character. We shall have these by and by. Our teachers have been fitted for their business by no especial machinery. Thus far they have depended mainly upon their wits for the necessary training. Nevertheless, our products in the line of scholarship, literature, and the professions, are not unworthy to be named even before a Boston audience.

Look, for example, at the single item of college Presidents. There is Doctor Lord of Dartmouth, a Maine man and graduate of Bowdoin College, who will leave the world less degenerate than he imagines, and his country a good deal further advanced in the career of greatness and glory than he fears. There is Martin B. Anderson, President of the Rochester University, educated first in a

Bath shipyard, then in Waterville College, and then sent abroad to hew and shape other timbers for the ship of State. There is William H. Allen, a Kennebec and Bowdoin boy, saved from being a clergyman so that he might be President of Girard College; Daniel R. Goodwin, Provost of the University of the city of Philadelphia; President Hale of Geneva College; President Woods of the Western University of Pennsylvania; Presidents Sherman and Mitchell of Tennessee; President Collins of Carlisle College; President Giddings of Missouri; President Colby of the Maryland Agricultural College, and I know not how many others — sons whom Maine has given to the world.

A similar array of Professors and eminent teachers of various grades, has Maine produced. Among these are the late Prof. S. Greenleaf, of the Cambridge Law School; Prof. Stowe, of Andover; Prof. Longfellow, of Cambridge; Profs. H. B. Smith and Roswell D. Hitchcock, of New York city; Principal Soule, of Exeter; Dr. Geo. B. Emerson, of Boston; Prof. Locke, of Cincinnati, inventor of the telegraphic clock; Profs. Coffin and Flye, of the National Observatory at Washington; Prof. Baker, at the head of the medical profession in New York; Professors Lane, of Iowa College; Pickard, of Wisconsin University; Adams, of Jacksonville, Ill.; Prof. G. C. Swallow, of Missouri; the late Prof. Grover, of Delaware College, and others too numerous to mention — all Maine men.

In another line we have furnished three Principals and a good many subordinate teachers for the Normal Schools of Massachusetts; and at one time the Principals of the Young Ladies' Seminaries at Bradford and Mt. Holyoke as now of Auburndale and the Spingler Institute, were from Maine. Of course it is not strange that Maine should

have sent the first public-school teacher to California, in the person of Mr. Pelton, who spoke to you this evening.

Again, we have raised and educated many distinguished divines, and exported many of them to other States and foreign countries. Why, Sir, I recall the names of some half a dozen Boston clergymen, imported from our cold climate, to unfold and expand in this more genial atmosphere. Cyrus A. Bartol, Rufus Anderson, Elijah Kellogg, John C. Stockbridge, Geo. W. Field, and Edwin B. Webb, are among them. Then New York has our Prentiss, our Cheevers, and Abbotts, and others of lesser fame. Boardman among the Karens, Munson among the Battahs, Snow and Dole in the Pacific Islands, Perkins and Haskell and Hamlin among the Turks and Armenians, are witnesses, living or dead, and if dead, still living, that Maine has nourished in her rugged climate hearts as well as intellects, warmed and cultivated to the high standard of self-sacrificing devotion to the good of the race.

In literature, Maine is not without her acknowledged representatives. Willis and Longfellow are known wherever the English language is spoken or sung; John Neal, Charles G. Eastman, the Mellens, Cutter, and others of no mean repute, have honorable places among the poets of the day; while the stories and the histories of the Abbotts, and the elegant productions of Geo. S. Hillard and other writers of prose, are equally honorable in that direction. Uncle Tom's Cabin, too, was built from mud-sill to ridgepole on the soil of Maine, as also the Caste and Ida May of Mrs. Pike. I find that in Harvard College the two Librarians, necessarily men of large familiarity with literature and learning, are both Maine men; and of the half dozen or more critical laborers on Worcester's Royal Dictionary, three at least are men of Maine, by birth and education.

In law and politics again, Maine has not only supplied her own demands, but given of her abundance to all parts of the land. In the single city of Boston, I find among the honored and useful members of your Bar, the names of Paine and Pike, the Chandlers and Nutters, and John A. Andrew, who had the backbone to stand before the Senate's John Brown Investigating Committee and say that his soul and his sentiments were his own. I perceive that the fingers of the people are pointed towards him as "the coming man" for Governor. On the floor of Congress, the sons of Maine have dared to speak fearlessly and with acknowledged power. Holmes, and Sprague, and Whitman, and Evans, and Sargent S. Prentiss, among the early representatives, the latter of whom moved all hearts with his masterly eloquence; and more recently the Washburns, and Potter, and Lovejoy, the Hamlins and Fessendens, are men of whom we are not ashamed to say that Maine produced them. Of her Senators now on the floor of Congress, one is acknowledged by the highest authorities to be *facile princeps* in the emergencies of debate, and the other has been adjudged worthy of a place upon the Presidential ticket, as candidate for the second office in the nation. Pardon me, Sir, if I assure you that the people of Maine are confident of his election.

Maine has contributed, moreover, a respectable number of editors to the department of journalism. The venerable Nathaniel Willis went from Portland to establish the Boston Recorder, the first religious journal published in the world. A son of Maine is now one of its editors. The Boston Journal owes no small measure of its vigor and strength to the ready and facile pen of its Maine editor. James and Erastus Brooks, of the New York Express, are Maine boys both, and I know not how many others, in

journalism and every other department of literary labor, are proud to acknowledge that they were born where the North Star shines cold, clear, and steadfast on the valleys and hillsides of Maine.

These, Mr. President, are but parts of the literary and professional products of our State; but enough, I trust, to satisfy you that our educational facilities are not wholly worthless, and that "Down East" as we are, and cold as our climate is supposed to be, we produce a good deal of the stuff which men are made of, and finish and furnish them for the general market.

Allow me to say, in closing, that the women of Maine are even superior to the men. Let your Institute hold its next annual session in Maine, and we will give you the ocular demonstration.

HON. GEO. S. BOUTWELL, was called upon to respond for Massachusetts. He said, —

I do not propose to review the educational history of Massachusetts. I think the compliments which she has received, are due because the foreigners who came here more than two hundred years ago, recognized each other as a common family, destined to enjoy a common territory and faith. Our efforts have been made with reference to our colleges and universities, opening them to the young men of the State; and I trust we have entered upon a career in that particular which, in a few years, shall enable us as a State, to furnish the best education which our Commonwealth can give, to all the sons and daughters of the people. (Applause.)

Our next, and I may say our greater effort, has been to procure the services of efficient elementary teachers in our Common Schools. And in looking back to my own connection with the educational life of the State, during a period of five years, I think if there be anything to

commend in what has been done in the State, it is in this; that we have the best mind in the State devoted to the education of the children in the Primary Schools.

We have five Normal Schools; one supported by Boston, and four by the State, doing efficient service. The best teaching which the country is able to show to-day, is in these institutions.

I thank this great assembly for the honor they have done us in coming to us, and presenting to us the interest which is felt throughout the country, in the cause of education. More than in any other country we need to be educated. Where else are there such dangers and temptations? If there be great opportunities for the accumulation of wealth and power, for surpassing what may be found in other countries, so we need intelligence and spiritual life which shall guard us and all others in coming time, against these dangers and temptations. We are to recognize the great truth as to those who come to us from abroad. I find the sons and daughters of Ireland in our schools. And I may say that they, who are bone of our bone and flesh of our flesh, when they have these opportunities, use them as well as any children among us. And we should consider that whatever they may be to-day, fifty or a hundred years hence, they are to be the bone of the bone and the flesh of the flesh, of the people of this country. They are not to be neglected. (Applause.)

MR. CHARLES NORTHEED, of Connecticut, then offered the following resolutions:—

“*Resolved*, That the thanks of this Association be presented to the City Council of Boston, for the very cordial and generous manner in which they have provided for our sessions, and contributed to our happiness and comfort.

“*Resolved*, That we hold in grateful remembrance the kindly interest manifested in the objects of this meeting

by the School Committee, Superintendent of Schools, and the Teachers of the city of Boston.

“Resolved, That the Local Committee of Arrangements are entitled to our warmest thanks, for the admirable manner in which they have performed their arduous duties.

“Resolved, That we acknowledge with liveliest gratitude the kindness of those citizens who have welcomed us to their homes, and made our visit to this beautiful city so exceedingly pleasant.

“Resolved, That our thanks be expressed to the various public institutions, from which we have received invitations to visit their rooms and witness their operations.

“Resolved, That our thanks be presented to the Railroad Corporations, by which we have been so generously favored with free return tickets to our respective homes.

“Resolved, That the several gentlemen who have favored us with lectures on the present occasion, be assured of our grateful appreciation of their services, and that they be requested to furnish copies of their lectures for publication.

“Resolved, That our special thanks be tendered to Dr. Lewis, for his very interesting exhibition of Gymnastic exercises.

“Resolved, That our sincere thanks be presented to Mr. Benj. W. Putnam, of Boston, for the faithful manner in which he has discharged the duties of Secretary for the last two years, and for his earnest and unceasing efforts to promote the best interests of the Association.”

MR. BULKLEY, of Brooklyn, seconded the resolutions in some heartily expressed sentiments, and they were unanimously adopted.

MR. PHILBRICK, of Boston, said, I was told that something would be expected from Boston, in response to these hearty thanks, and I had the good fortune to “spot” a

gentleman in the rear of the hall. He has been claimed for Maine, but he has been in Boston long enough for us to claim him as a Bostonian; at any rate, he has been here long enough to hold many of our highest offices, educational and municipal — a name known wherever the English language is spoken. I have the pleasure of calling upon MR. GEO. S. HILLARD, of Boston.

MR. HILLARD was greeted with hearty cheers, and proceeded to speak substantially as follows: —

Mr. President, Ladies and Gentlemen, — It is true that I am a native of Maine. I am proud of my native State. But I was caught young. I am, and for many years have been, a Bostonian. I feel pride and pleasure in the institutions of Boston. Though I am not now a member of the City Council, though I am not now a member of the School Committee, I have served, in years past, in both those spheres. Nor have I at any time ceased to feel a lively interest in the great subject of education; nor have I ever failed to embrace any opportunity consistent with the engagements of a very busy life, to show by my presence and by my contribution, how lively is my interest in education, and how deep and sincere is the sympathy I feel for all of you who are engaged in that great and noble work. And I regret that owing to my absence from the city, I have not had it in my power until to-day, to be present at any of your exercises. I came here to-night as a spectator and an auditor. I was asked by my friend, Mr. Philbrick, if I would speak a word; and I said to myself, it would be a poor piece of vanity for me to decline, on the ground that I was not prepared. For allow me, in all frankness, to say, that generally I do not presume to address an audience like this without preparation. I said to myself, that perhaps a few words spoken from the fulness of a full heart, unpremeditated, though they might be, might not be unwelcome. (Applause.)

I rejoice to find myself face to face with this body of intelligent men and intelligent women, who are engaged in this good work. I am proud that I, a layman, so to speak, an outside barbarian, one who has not the wedding garment on, can stand here and tell you how I honor you in my heart. You have a right to feel some exultation, some gratulation in what you and the educators of America have done in general, for the cause of education — I speak more particularly of New England, that portion of my country with which alone I am acquainted. So far as purely intellectual education is concerned, it seems to me we can hardly go further than we have now reached in New England. But man lives, not alone by the intellect — no, nor woman either. To train up a man or a woman to the true stature of manhood or womanhood, there are other parts of the microcosm of man that require training, besides the brain. The body, for instance. I rejoice at what I hear of the impulse and interest given here to physical training. In that respect we may take a lesson from our mother country; at least from her favored classes. There, physical education is attended to, not merely in that which gives strength to the muscles, but to the general rule of life, and especially in careful attention to diet, wherein we have much to learn, in New England.

I was glad to hear from a native of Germany. I have been in his own Prussia, and I am glad to stand here and say that all that he said, so far as a hasty examination can justify me in saying it, is true; that no New England man can go there and not find much to admire. Let me tell you, they beat us in one respect — in the cultivation of the affections, and in the happiness to be derived from them, especially in the domestic circle. There is a grace, a perfume thrown over domestic life in Germany, like the

dew upon the flower. It is a never failing, perennial source of happiness. Permit me to say we have something to learn in this respect. We do not get all the happiness we ought to out of the domestic affections.

Again, there is that great country of France, which we are accustomed to look at through English eyes, which has no representative here to-night. There is one respect in which we may take a lesson from France. The people of New England are highly moral; they are eminently comfortable in a material sense. There is great abundance, great prosperity; but I do think — and it is a conclusion not rashly come to — that of all the people in the world, the people of New England are the most discontented. I cannot tell why, but it is in my mind the truth, that we are, in New England, a discontented people. Now what I would have the educators of New England borrow from France, would be, what I would call a taste for happiness, which seasons every day with happiness, and gives a power of extracting happiness from moderate fortunes. The cheerfulness, the happiness of the poor in France, was to me a perpetual refreshment, and in some degree a perpetual rebuke.

These are my observations, thrown off at the moment. They have no other merit than their sincerity. Ponder upon them if there be anything in them worthy, and apply them in the task that lies before you.

Now I cannot take leave of you without saying a single word with especial reference to at least one half of my audience, — the female teachers. I am too old for the language of galantry, and I have too much respect for true womanhood to use such language, were I not so old. But I do say, Mr. Chairman, I never can find myself before an audience of female teachers of America, without feeling my heart swell and my eyes suffused, with respect — I had

almost said reverence. I look upon you as an army of soldiers, — yes some of you may be called martyrs. You who are contending against the hosts of ignorance ; who are patiently plucking out the weeds of vice, and making the desert blossom, often with failing health and spirits, are applying yourselves to the hardest task — that of elevating the lowest of humanity, out of which we may at last bring forth the perfect statue of a finished man. All honor be to you ! If your names be not found written upon the tablets of marble, where all may read, they are written in the book of God's remembrance. If earthly hands have no laurels for the faithful female teacher, heavenly hands are twining palms for her ; and it may be said of her, —

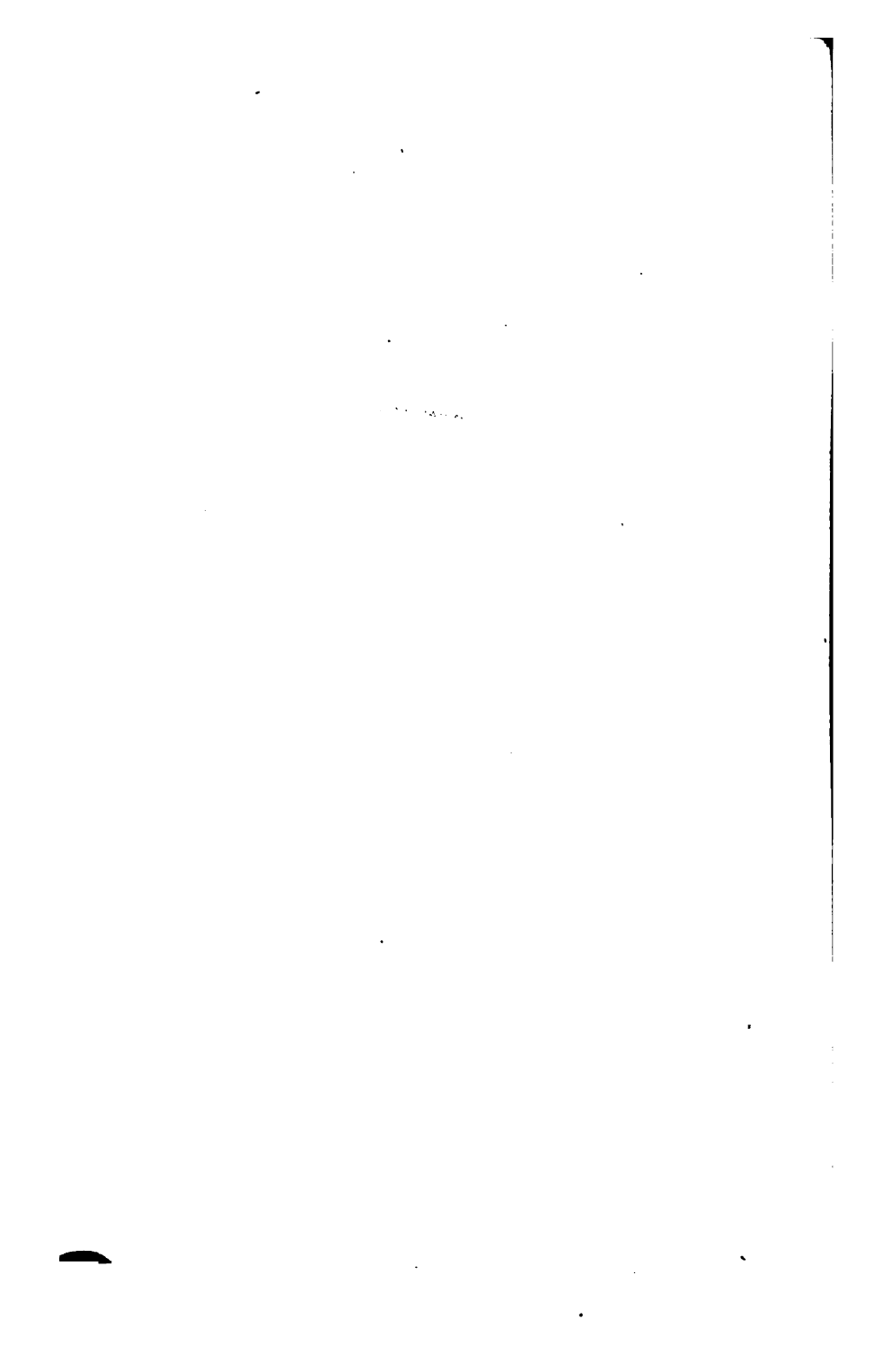
“ Her glory was not that of mortal clay,
That with the fleeting season dies ;
But when she entered at the sapphire gate
What joy was radiant in celestial eyes !
How heaven's broad arch with sounding welcome rung,
And flowers of heaven by shining hands were flung.”

For you and such as you these words were written. But I will not call down your thoughts from the serene heights to which the glorious words of the poet have taken you ; but I will say, *hail, and farewell*, and may the benediction of heaven fall on your heads like the dews. (Great applause.)

The PRESIDENT. I will say one word. It is simply this. Let us devoutly thank God for the great pleasure and success attending this present convention. And may we all go to our several fields of labor, resolved to work as in the presence of God, to do that which he has given us to do, looking to him, and to another world, for our highest reward.

The Institute then joined in singing the Doxology, "Praise God from whom all blessings flow," &c., and was adjourned *sine die*.





LECTURE I.

THE SCHOOLS OF MODERN GREECE.

BY CORNELIUS C. FELTON,

PRESIDENT OF HARVARD COLLEGE.

It is just thirty years ago this summer, as the President has stated, since, at the first meeting of the American Institute of Instruction, I delivered a lecture on the "Study of Classical Literature."

This interval covers nearly the estimated duration of a generation of men. What changes has it witnessed in the condition of the world! What progress in science, arts, literature, education! The direction of affairs has mostly passed from the hands that then controlled them. Those who are now in middle life, were then but just born; those who were then in middle life, are now passing into the sere and yellow leaf. I suppose the President of the association was then an infant in his nurse's arms, giving but few signs of the dignity and ability with which he has conducted the business of this assembly; and a majority of those whom I now address were unborn.

My subject then was Classical Learning. Among the changes that have taken place in this period, the

progress of the country in this department of culture is not the least surprising fact. The methods of study and teaching have been improved. Editions of the classic authors, admirably adapted to inspire the young with a love of ancient Literature, have been prepared by eminent American scholars. The poets, orators, and philosophers of Greece and Rome are better understood, more thoroughly appreciated ; their spirit is more deeply felt ; and the taste and elegance that so pre-eminently mark them, stamp themselves more ineffaceably upon the minds of the young.

My subject to-night is connected with that of thirty years ago. It is The Present State of Education in Greece. At the time of our first meeting, what was the condition of that beautiful but unhappy country ?

Let me call your attention briefly to a few points in the history of the brilliant race, which is now again challenging the attention of the world. I need not say a word of its ancient achievements in arts and letters and arms. That great race furnished the men who must always be the teachers of the world ; whose influence, instead of lessening, goes on enlarging, as the boundaries of civilization are extended. The states of Greece were subjected to the despotism of the semi-Hellenic despots of Macedon ; then, with Macedonia, they were incorporated into the mighty Empire of Rome ; and when the Roman Empire was divided, they became an appendage of the Byzantine Empire, whose capital, Constantinople, was for many centuries, by way of eminence, the city in which the pride and hopes of the Hellenic race were centered. The Crusades, which precipitated the chivalry of the

West upon the fading power of the East, made a romantic interlude in the fortunes of Greece, by the temporary establishment, under Frankish Princes, of Principalities, Dukedoms, and Despotats, which have left their footprints among the classical ruins of the ancient civilization. The Empire of Romania fell before the fury and fanaticism of the Turks, who have menaced Europe for centuries from Northern Asia. In 1453, Constantinople was captured, and St. Sophia, the great cathedral of the Oriental Church, became a mosque for the worship of Islam. Continental Greece and the Islands followed the fortunes of the capital, and in a few years were subjected to the barbarous despotism of the Crescent. They so continued, until the outbreak of the war of Independence in 1821. That desperate struggle lasted eight years. In 1830, the last of the Turkish Invaders had just withdrawn from the country, leaving its towns heaps of ruins; the fields and farms desolated with fire and sword; the miserable inhabitants dwelling among the mountains, in caverns and holes, feeding on leaves and roots, or starving but for the charities poured upon the wretched land by Christian nations, — by none more abundantly, I am proud to say, than by our own high-hearted people. The great powers — England, France, and Russia — had just decided that an independent kingdom should be established in the small fragment of territory south of Mt. Othrys and the Ambraciot gulf, including less than a million of inhabitants. The crown was first offered by them to Prince Leopold, now the King of Belgium, and he had just resigned it after four months of nominal

sovereignty, on a difference between him and the high contracting parties, respecting the northern boundary of the new kingdom. This event led to new diplomatic complications. The assassination of Count Capo D'Istrias, the President of Greece, in 1831, showed the necessity of bringing the question of the government of the country to a conclusion. Prince Otho, the second son of the King of Bavaria, was selected by the great powers. He was born in 1815, and was consequently only seventeen years old when entrusted with the destinies of the nascent kingdom. He was acknowledged in August, 1832, by the National Assembly, then in session at Pronœa, a suburb of Nauplia, and in the following February landed there amidst the acclamations of the people. From 1833 to 1843, he governed the country without a constitution. In the year last mentioned a political revolution took place, which, by the mingled firmness and humanity with which it was conducted, did the highest honor to the Greek people, and secured to them a liberal constitution, with all the great rights and immunities of citizenship. Under that constitution they have since been governed; their king is a constitutional monarch; the lower house of their parliament is elective for three years; the upper house, appointed by the king, for life.

Brief and rapid as this review of the external history of the Hellenic race is, it connects them with a remote and illustrious ancestry. The war of the Revolution exhibited their patriotism, courage, perseverance, patience under unexampled sufferings, in a manner not unworthy of men claiming to be

men, — claiming to be descended from the heroes of Marathon and Salamis. Since the vindication of their nationality, and the establishment of their independence, their achievements in education and literature, and the genius they have shown for legislation and political eloquence, connect them legitimately with the line of Solon, Pericles, and Demosthenes.

The Literature of Greece comes down, like the language, in unbroken descent from Homer, a thousand years before Christ, to the present day, — an example unique in the history of the world. Both have undergone changes, since mutability is the order of Nature in all human affairs. But we hear in the streets of Athens, and on the heights of Parnassus, the same intonations that were heard, though differently modulated, two thousand years ago. We see in the schools of Athens, and among the vineyards on the slopes of Delphi, forms and features like those which three and twenty centuries ago Phidias immortalized in the marble friezes of the Parthenon. The ancient literature is connected with the modern, by the long line of Byzantine writers, — the works of the Fathers, — the Chrysostoms and Basils, whose eloquence adorned the pulpits of Constantinople and Antioch, — and the writings of scholars who spent their days in the studious cloisters of the monasteries in copying or commenting upon the ancient writers, and who have continued, in a continuous series, down to the present age. If we turn to the popular poetry, which grew up among the mountains and in the valleys and on the islands, and expressed the native feelings of a simple people, we find in the demotic

songs, the evidences that, like their ancestors, the Greeks of modern times possess a vein of natural inspiration touched by every occurrence of life, and breaking into strains of artless but enchanting beauty. The passion of love and bridal rejoicings, myriologues and funeral wails, the fierce delights of victory and revenge, the courage that braves death rather than submit to an ignoble servitude, and the fortitude that bears without a groan the tortures inflicted by a barbarous captor, intermingled with an exquisite sensibility to the beauties of nature as seen in rocky heights, and wooded wilds, and silent solitudes, and clear streams, and singing birds, — all these find unpremeditated expression in the myriad songs that live on the people's lips, and tell the story of the unquenched fires of genius still burning in the heart of the race. And more directly still, the echoes of old Hellenic imagination still reverberate among the picturesque highlands of Central Greece, and on the heaven-scaling summits of Pelion, Ossa, and Olympus. The old ferryman of the Styx reappears with his ancient name of Charon, but as the mysterious and inexorable minister of Death, hanging invisibly over the doomed, or lying in wait for them in some wild sequestered spot, behind a weird old tree, or mossy rock, or on horseback, sweeping like a storm over the mountains, with the ghosts of the dead at his saddle bow, or marching unwillingly at his side. The ominous birds of the ancients take part in the modern ballad, as well as in the choral song of Aristophanes, endowed with speech and with such supernatural powers of vision that they see a ghost even when invisible to mortal eyes. I know of

nothing in modern literature superior in all the attributes of popular poetry to these simple but vivid outpourings of the yet unexhausted spring of Grecian genius; but the charm they possess when heard in the open air on the mountains of Greece, or in the Pass of Thermopylæ, so peopled with the memories of old heroic days, in the midst of the simple life whose spirit they embody, and the scenery that suggested their coloring, can hardly be imagined where these inspiring accessories are wanting.

We must admit that the Greeks are Greeks still, that they are the descendants of their own ancestors, though that has been denied by Fallmeyer, and that the body of the people inherit the intellectual and moral characteristics which marked the old Hellenic race. No doubt these have all been modified by the introduction of Christianity, and the influence of the Oriental Church through many centuries; by the successive inroads of other races, Goths, Slaves, Franks, and Turks; but the core of ethnic character remained, through the lapse of ages, through the change of faith, through the mutations of fortune, through the tyranny of foreign masters, essentially unchanged. Greek genius is still blooming on the soil of Greece; the perfection of form which we admire in the works of the ancient sculptors, is still found in breathing loveliness, among the youthful generation of the Greeks; the Greek language, restored to almost Attic purity, is heard in the society of Athens, in the pulpit, in the professor's chair.

The preservation of the Greek Language is a remarkable phenomenon in the History of Civilization,

the Turks readily removed from the country, leaving scarcely a Turkish family behind them. And at the present moment, with the exception of the Turkish Minister resident in Athens, hardly an individual of that nation is to be found within the limits of the kingdom of Greece. Not all the inhabitants of the country, however, are of Hellenic descent. There is a good deal of Slavonic blood in some parts of the Peloponnesos, and settlements of Albanians occupy many of the villages in Attica and Boeotia ; but the great body of the people in the kingdom of Greece are genuine Greeks, as is shown beyond all question by their physical and intellectual peculiarities, and by the language which they have inherited from their ancestors.

During the Middle Ages, Constantinople was the centre of Greek power and culture. There the language was spoken with the greatest purity, and it preserved, at least in literary compositions, the forms of the ancient syntax, down to a comparatively recent period. A brief interlude was caused by the invasions of the Crusaders, the occupation of the Throne of the East by Latin emperors, and the partition of Greece proper among Turkish warriors under the titles of Princes, Dukes, and Despots. But the influence of the West upon the East passed away, leaving only a few traces for after times. The Greeks on both sides of the Ægean Sea looked upon Constantinople as the Capital of their race and their religion. The ancient Greek Classics were studied, copied, and annotated by the cloistered scholars of the Imperial city ; and though the purity of ancient taste in literary com-

position had long been lost, there were not wanting among the writers of Byzantium, like Anna Comnena and Bryennius, those who affected to emulate the elegance of the Attic style. While the Western world was sunk in ignorance and covered with darkness, the lights of learning still burned in the schools and monasteries and the patriarchal palace of Constantinople. Nor were they entirely extinguished in other parts of the empire. The inhabitants of Greece proper bore the relation of provincials to the capital. They are mentioned only incidentally by the Greek writers, and the few western travellers of the Middle Ages. But their quickness and keenness of intellect and their capacity for learning, especially as exhibited by the Athenians, were even then the subjects of eulogy. Degenerate as the Greeks of the Empire had become before the capture of Constantinople by the Turks in 1453, they were superior to the fierce invaders in all the arts of civilized life. After the first fury of conquest had subsided, the Sultan extended his protection over his Greek and other Christian subjects. The Cathedral church of Saint Sophia was converted into a Mosque, and many other churches underwent a similar transformation, and succeeding Sultans occupied the most conspicuous and beautiful spots along the heights of Stamboul with mosques, — the Suleimanyeh, the Ahmedyer, and others, rivalling St. Sophia in magnificence of architecture, — and the Palace of the Sultans rose upon the beautiful headland that overlooks the entrance to the Bosphorus, but the Greeks were allowed to inhabit the quarter of the Phanari, and

the Patriarch of the Eastern Church, under the royal protection, still lived in the palace near the shore of the Golden Horn, celebrated the rites of his religion in the venerable church whose date remounts almost to the time of Justinian, and superintended the school where young men were educated for the priesthood from the earliest ages of the Byzantine Church. The Sultans were not insensible of the superior intellectual endowments of the Greek race. Greek physicians rose to places of trust and power at the imperial court; Greek governors were intrusted with the administration of the Roumanian provinces; Greeks were employed as interpreters in the diplomatic intercourse between the Government and the European States; Greek bankers of Pera and Galata transacted the financial affairs of the Imperial treasury; Greek ministers represented the Sultan at foreign courts. Thus a considerable number of Phanariot families acquired large fortunes, and rose to eminent positions in public affairs. They have been honored with titles which are translated *Prince* in the languages of Western Europe, though in Turkey no permanent privileges or definite rank could be enjoyed by the persons thus designated. The Mavrocordatos, the Ypselantes the Soutsos, the Mourouzes, the Argyropoulos, some of whom have been greatly distinguished in the recent history of Greece, are among families who formerly held this position.

The sense of nationality was never wholly obliterated in the Hellenic race. The traditions of antiquity were never forgotten by the educated classes, and the unity of faith under the banners of the Church kept

alive a germ of political union, which only required a favorable opportunity to spring up into a vigorous growth. Early in the last century the wealthy families of the Greek subjects of the Porte began to send their sons to the Universities of France, Germany, and Italy. A desire of education became diffused among the Greeks at home, and schools and colleges were established by the middle of the century, or soon after, in the principal towns of Continental Greece, and on some of the islands of the *Ægean* Sea. Greek banking houses and Greek merchants flourished in the chief capitals of Europe. Poetry began to revive, and, as ever, breathed the spirit of patriotism and nationality. A society called the *Hetæria*, extending through the Greek populations of Turkey, and including the leading Greeks wherever found, concerted measures secretly for the emancipation of the country. The festive songs of Christopoulos showed that the airy genius which had distinguished Sappho and Anacreon still existed on the *Ægean* and Bosphorian shores. The lyric songs of Rhegas thrilled the heart of the nation like the martial elegies of Tyrtæus, and, later still, the poet of the Ionian Isles, Salomos, whose recent death has clothed the Septinsular republic in mourning, consecrated the loftiest efforts of his genius to the liberty of his race. Among the names most famous for their zeal in the cause of nationality, are those of Rhalles and Zosimas, who contributed most abundantly of their wealth to the establishment of schools and the diffusion of knowledge among their countrymen. The scholars of the latter part of the last century and the first part of the

present were enthusiastically devoted to the same sacred cause. The most eminent of these were Eugenius, Dukas and Coraës. Coraës was born at Smyrna in 1748; in early life he showed an ardent love of learning, and soon exhausted all the literary resources of his native place. He was then sent to Amsterdam, and placed in a branch of his father's commercial house, with a view of making him a merchant. He remained six years there, giving all his leisure time to mathematical and philosophical pursuits. Returning to Smyrna in 1779, he found his father's business ruined by a great conflagration. Abandoning commerce, for which he never felt much inclination, he went to Montpellier in France, where he studied medicine six years, supporting himself mainly by translating English and German works into French. In 1788 he took up his abode in Paris, where he passed the remainder of his long, useful, and laborious life. Remote from his country, he was not forgetful of his countrymen, but devoted his great talents and his vast and varied learning to their moral and intellectual progress. He corresponded with the leading men of his nation, and in this way exercised a great influence upon the course of events which led to the Greek revolution, and the establishment of the Hellenic kingdom. He also edited a series of Greek classics, published at the expense of the munificent brothers Zosimas, and widely circulated among the Greeks. These volumes were furnished with prefaces and notes, in which Coraës addressed to his countrymen the most eloquent and animating appeals, in a style which for

vigor and purity furnished an excellent model to subsequent Greek writers. Shortly before the Greek revolution broke out, — I think in the year 1819, — Mr. Edward Everett, who had been appointed Eliot Professor of Greek Literature in Harvard College, became acquainted with Coraës in Paris, and the acquaintance ripened into a warm personal friendship between the veteran scholar and the accomplished young Professor. Coraës furnished Mr. Everett with letters of introduction to his friends in Greece; and after Mr. Everett's return to the United States, a friendly correspondence was maintained between them until the death of the veteran scholar, at a very advanced age, an event which took place in Paris in 1833. When the war commenced in 1821, he was too old to engage in it personally, but his opinions were listened to by his countrymen with respect and veneration. His pupil, Mr. Everett, became one of the ablest and most ardent friends of Greece during her terrible struggle for independence. He was in correspondence not only with Coraës, but with some of the principal leaders in the field. By his personal influence, and by a series of articles of great eloquence and power in the *North American Review*, he not only brought the affairs of Greece to the attention of the American people, but excited so deep an interest in the cause, that when Dr. Howe, after several years of personal service in the Greek army, returned to this country to solicit material aid, his appeals were enthusiastically responded to, and abundant supplies of food and clothing were rapidly despatched under his direction, and thousands of the naked and starving

people were rescued from destruction. It was on account of these important services that a proposition was seriously made, toward the close of the war, to place that unfortunate country under the protection of the United States, and to raise some distinguished American statesman to supreme power, under the title of Dictator. Of course the Constitution of the United States made such a proposition inadmissible ; but could it have been entertained, there can be no doubt who would have been selected for the august task of reconstructing a Grecian State.

The works of Coraës were not limited to the Greek language. He wrote in French with the ease and polish of a native, and his publications in that language were of such high merit, that Napoleon granted him a pension, of which he consented to receive only a small part, as his style of living was a model of simplicity and frugality. Several biographies of him have been written by his countrymen. His letters have been collected and published ; and his miscellaneous writings on the ancient and modern Greek, and various other subjects, were printed between 1828 and 1835, under the general title of *Ataxta*. I have already alluded to the remarkable history of the Greek language. The peculiarities which distinguish the ancient from the modern Greek probably existed in the language spoken by the body of the people in the Byzantine Empire as early as the eighth or ninth century. In the language of Literature, the writers aimed for several centuries later to preserve the ancient forms and constructions ; but in the political verses of Ptochoprodromos, a genial monk of the

tenth century, the modern Greek appears to be fully developed, not as a different language from the ancient, for the great mass of the words are the same, but with a number of changes of inflection and syntax that gradually worked their way into the popular speech, some of them undoubtedly having been introduced not long after the commencement of the Christian era. The successive inroads of foreign conquerors and barbarian settlers, produced other changes and corruptions in the spoken language, so that one of the first reforms discussed by the scholars, when the spirit of nationality began to revive, was the purification of the national language. The Modern Greek may be considered as embracing all the peculiarities of the language that were gradually introduced during the Middle Ages. But of the Modern as well as of the Ancient there were many contemporary varieties spoken by the inhabitants of the *Ægean* Islands, the Western coast of Asia, and of the Phanari in Constantinople; by the Rayas of Thrace, Macedonia, Epirus and Thessaly, and by the populations of Central and Southern Greece, and of the Ionian Islands. The dialects of some of these islands, and of those portions of the mainland temporarily occupied by the Venetians, were more or less corrupted with the Italian. Those of Asia Minor, Thrace, Thessaly, Bœotia, Attica, and the Cyclades, were corrupted with the Turkish. The dialects of Macedonia, Epirus, parts of Attica, parts of Bœotia, and parts of Peloponnesos, were corrupted with the Albanian and the Slavonic, and some words and phrases from all these foreign sources obtained a

general currency throughout Greece. This was the state of things with respect to the language that presented itself for the scholars of the country in the last half of the last century, and which seemed to them to demand a reform, in order to fit the popular speech for the high purposes of literature, and for the wants of civilized society.

In this process three courses were suggested : first, to adopt the Modern or Romaic as it then existed ; second, to restore the Ancient Greek ; third, to purify the Modern from its corruptions, to retain its inflections and syntax, and to supply its deficiencies from the treasure-house of the Ancient Greek. The last of these three courses was advocated by Coraës and was favored and supported by the ablest men. Turkish, Italian, Albanian, and Slavonic words were expelled from the language, and the vocabulary has been enlarged to meet the necessities and demands of the present age, by taking pure Ancient Greek words, and by making new compounds out of old Hellenic roots. This process has gone steadily on for half a century, and the language now established in Greece, taught in the schools, written in the newspapers and literary journals, spoken in the legislative halls, the courts of justice, the pulpit, the professor's chair, and in the educated society of Athens, is pure Greek, though greatly modified, and this has been especially called the *Neo-Ελληνική*, or New-Hellenic. The process above alluded to has not essentially changed the character of the language : even the broken dialects of the Romaic spoken by the rudest and most ignorant mountaineers were substantially Greek, and

those forms of the Romaic found in the Kleptic poems are marked by poetical beauties of no common order. The New-Hellenic, as now employed by writers and speakers, has already proved itself adequate to every form of literary composition, whether in poetry or prose. The works of Soutsos, Rangabes, Orphanides, Zambelios, Bernadakes and others, have shown that it is capable of all the varieties of rhythmical combination exhibited by any other modern language. They all employ accent, like the poetical writers in the other modern languages.

The greatest change, perhaps, is in the application of the language in adapting it to the modern cast of thought ; in doing which, it has been found necessary to make out of ancient elements new words, which, though not classical, are easily understood by the classical scholar, or by using classical words with secondary or analogical meanings. This process I propose to illustrate by a few examples taken from recent books, journals, advertisements, public notices, and from the signs of the shops in the streets of Athens.

There is still a struggle, in some cases, between the common and the classical. The traveller who steps into a shop, wishing to buy an umbrella, and asks for a *συνάδευον*, may be told that the shopkeeper has no such article, though he sees the very thing in the window ; and when he points it out, the seller exclaims, *Ὀμπρέλλα ! Ὀμπρέλλα !* If, wishing a flannel under-waistcoat, he asks classically for a *ὑποχίτων*, he is likely enough to hear of *fanella*. Asking for a cup of *ῥόδον*, it will be given to him under the name of

νερό. Let me illustrate this point by a few examples taken from common life — lessons picked up in the streets of Athens.

Some of the signs of the shopkeepers and mechanics are as follows : —

‘Υποδηματοποιός, *Shoemaker.*

Κατάστημα Εὐρώπαικῶν φορεμάτων, *Shop (or establishment) for European clothing.*

Γαλακτοπωλεῖον, ὁ Πάν, *Milk-shop, the Pan.*

Σαμπανία τῆς πρώτης ποιότητος, *Champagne of the first quality.* (Spelled on the sign, however, πύότητος, which has the same pronunciation, but would mean *drinkability*, — a mistake perhaps made on purpose.)

Ἐμποροράπτης, *Merchant-tailor.*

Ἰχθυοπωλεῖον, *Fish-market.*

Ὅπωροπωλεῖον, *Fruit-market.*

FROM NEWSPAPERS.

Εἰδοποιήσις τοῖς συνδρομηταῖς, *Notice to subscribers.*

Ἡ συνδρομὴ προπληρωτέα, *Subscription to be paid in advance.*

Ὁ ὑπεύθυνος συντάκτης, *The responsible editor.*

Τυπογραφεῖον, *Printing-office.*

NOTICES, ADVERTISEMENTS, &c.

Ἀγγελία τοῦ Λεξικοῦ, &c., *Advertisement of the Lexicon.*

Πυρασφαλιστικὴ Ἐταιρία, ὁ Φοῖνιξ, *The Phœnix Fire Insurance Company.*

Ἀτμοπλοικὴ Ἐταιρία, *Steamboat Company.*

Ἑλληνικὴ ἀτμόπλοια, *Greek steam-navigation.*

Ἀτμοπλοικὴ συγκοινωνία μεταξὺ Πειραιῶς καὶ τῶν παραλίων τῆς Πελοποννήσου, *Steam communication between Peiræus and the coast of Peloponnesus.*

JUDICIAL PROCESS.

Alexander Soutsos, the famous writer, has been lately prosecuted for a libel on the government. The trial is reported in a paper, called *ὁ ἥλιος* (the Sun), conducted by the poet's brother. From this report I select a few words and phrases. The accused was found guilty.

The *verdict of guilty* is *καταδικαστική ἐνυμνηγορία*.

Counsel for defence, *δικήγοροι τῆς ὑπερασπίσεως*.

Drawing the Jury, *ἡ κλήρωσις τῶν ἐνόρκων*.

The Prosecution challenged (such and such persons), *ἡ Εἰσαγγελία ἐξήρεσεν*.

The indictment, *τὸ ἐγκλητήριον*.

My Client, *ὁ πελάτης μου*.

Gentlemen of the Jury, *Ἄνδρες ἑνόρκοι*.

Retire to your room, *ἀποχωρήσατε εἰς τὸ δωμάτιον*.

In the course of the trial the judge called one of the lawyers to order: *Keep to your subject, Mr. Counsellor*, *περιορίσθητι εἰς τὸ θέμα, κύριε δικήγορε*.

IN LEGISLATION.

The House of Deputies, in Athens, is called *βουλή*; the Senate, *γερονσία*. The ancient *ἐκκλησία*, the popular assembly, has, from early times, been appropriated to the Church.

Deputies are *βουλευταί*; *Senators*, *γερονσιασταί*. In the legislature of the Ionian Islands, the *representatives* are *ἀντιπρόσωποι*; as, in a recent discussion on the question of union with Greece, *ὁ ἀντιπρόσωπος τῆς Λευκάδος, Κύριος Ἰωάννης Μαρίνος ἀνήγγειλεν αὐτῇ*, the *representative of Leucadia*, Mr. John Marinos, *reported it*.

From the report: *Ἐνδεκαμελής ἐπιτροπή ἐκλεχθήσεται*,

a committee of eleven members shall be chosen ; the subject to be referred to them being a διακήρυξις περὶ ἐνώσεως, a proclamation concerning union.

A tariff bill was discussed three or four years ago in the legislature at Athens. From the debate I select a few terms and phrases appropriate to this subject : —

Τὸ προστατευτικὸν σύστημα, the protective system.

Οἱ προστατευτικοί, the protectionists.

Ἐλευθερία τοῦ ἐμπορίου, freedom of trade.

Ἐλευθερία ἐμπορείας, free trade.

Πάγιος δασμός, a fixed duty.

Αἱ συζητήσεις περὶ τοῦ νέου νόμον τῶν σιτηρῶν τοῦ καταργοῦντος τὴν κλίμακα, The debates on the new Corn-law abolishing the sliding-scale.

Τὸ ζήτημα ἐτέθη νῆς ψηφοφορίαν, the question was put to the vote.

Ἡ τροπολογία ἀπερρίφθη, the amendment was rejected.

The debate on the Telegraph Bill is called *Ἡ συζήτης τοῦ περὶ τηλεγράφου νομοσχεδίου.* *

One or two more illustrations must suffice. In their Declaration of Independence, in 1821, the Greeks did not employ the old term, *αὐτονομία*, which expresses nearly the idea, but a modern compound, *ανεξαρτησία*, resembling in its etymology our word *independence*, which to an ancient Greek would have meant *the not hanging from* something. The modern abstraction, *nationality*, is expressed by *ἐθνικότης* ; and *national*, by *ἐθνικός*.

A few years ago, when table-tipping was spread-

* The new Session of the Legislature was opened last February by a royal speech. His Majesty commends the *conservative principles* — *τὰς συντηρητικὰς ἀρχάς* — of the Greek people, as indicated by the election.

ing over Europe, it visited Athens also. There is an amusing article on the subject in the Almanac for 1854, from which I take the following pleasant account of a table which imprudently disclosed the age of a lady who was present : —

“Καὶ μόνον ἂν ἐκινεῖτο καὶ ἂν περιεπάτει ! ἀλλ’ ἡ ἀνατροφή της φαίνεται ὁσημέραι τελειοποιουμένη. Ὅθεν ἤδη καὶ ὁμιλεῖ καὶ γράφει, καὶ ἀριθμεῖ, καὶ ψάλλει, καὶ χορεύει ! Μεθ’ ὧλων δὲ τούτων τῶν γυναικείων προτερημάτων δὲν εἰν’ ἀπηλλαγμένη καὶ τινῶν τῶν προπετῶς ὑπὸ τῶν ἀνδρῶν ὀνομασθέντων γυναικείων ἐλαττωμάτων. Εἶναι, φέρε’ εἰπεῖν, λάλος καὶ ἀδιάκριτος, καὶ τῆς γλώσσης, ἢ μᾶλλον τοῦ ποδός, οὐ κρατοῦσα. Οὕτως εἰς ἐσπερινήν ποτε συναναστροφήν, ἀφ’ οὗ πολλὰ ἐρωτηθεῖσα ἀπήντησε πρὸς κοινὸν θαυμασμὸν καὶ κοινήν διασκέδασιν, ἐρωτήθη τέλος καὶ περὶ τῆς ἡλικίας κυρίας τινός ἐκ τῶν παρενρισκομένων. Ἡ ποιηρὰ τράπεζα ἤγειρε μετὰ πολλῆς κομψότητος τὸν ἕνα της πόδα, καὶ ἤρχισε κτυπῶσα ἐλαφρῶς τὸ ἔδαφος, πρὸς μεγίστην χαρὰν ἀπάντων, καὶ τῆς κυρίας πρὸ πάντων, ἥτις ἔβλεπεν ἐαυτὴν ἀντικείμενον τῆς κοινῆς προσοχῆς. Καὶ ἐκτύπησεν ἕν, δύο, πέντε, δέκα, καὶ ἡ κυρία ἐγέλα· δεκαπέντε, δεκαεπτὰ· καὶ ἐγέλα πάντοτε. Ἀλλ’ ἡ τράπεζα ἐξηκολούθει, καὶ αἱ ὀφρῦς τῆς κυρίας ἤρχισαν νὰ συστέλλωνται. Ἐκτύπησεν εἴκοσι, εἰκοσιέν, καὶ αἱ χεῖρες τῆς κυρίας ἐτάθησαν· εἰκοσιδύο, εἰκοσιτρία, εἰκοσιπέντε, καὶ ἡ κυρία μεθ’ ὅλης τῆς δυνάμεώς της ἐβάρυνεν ἐπὶ τῆς τραπέζης· ἀλλὰ τὸ ἀφωρισμένον σκεῦος ἐξηκολούθει ἀνένδοτον, εἰκοσιοκτώ, εἰκοσιεννέα, τριάκοντα· καὶ τὸν τελευταῖον αὐτὸν ἀριθμὸν ἐκτύπησε μὲ μεγάλην σφοδρότητα, ὥς κυροῦσα αὐτοῦ τὴν ἀλήθειαν. Συγχρόνως δὲ ἡ προδοθεῖσα τριακοντοῦτις νῆανις ἔπεσεν ἀφ’ ἐτέρου ὑπὲρ καὶ λειποθυμοῦσα, καὶ πάντες ὠμολόγησαν ὅτι τὰ πειράματα τῶν τραπέζων εἰσὶν ἐπικίνδυνα, ὥς προσβάλλοντα τὸ νευρικὸν σύστημα.”

“If it only would move and walk about! But its education seems to be improving every day. It

already talks and writes, and counts and sings and dances. But with all these feminine accomplishments, it is not free from some of what are impertinently called by men feminine faults. For example, it is talkative, thoughtless, and unable to govern its tongue, or rather its foot. Thus, at an evening party once, after it had answered many interrogatories to the general wonder and diversion, it was finally questioned about the age of one of the ladies present. The mischievous table, with much grace, raised one of its legs, and began striking the floor lightly, to the very great gratification of all, and especially of the lady, who saw herself the object of general attention. It struck one, two, five, ten, and the lady laughed; fifteen, seventeen, and she continued to laugh. But the table kept on, and the lady's eyebrows began to contract. It struck twenty, twenty-one, and the lady held up her hands; twenty-two, twenty-three, twenty-five, and the lady pressed down on the table with all her might; but the cursed piece of furniture continued obstinately, twenty-eight, twenty-nine, thirty; and it struck the last number with great force, in confirmation of its truth. But on the other hand, at the same moment, the betrayed thirty-years-old young lady fell backwards in a fainting fit, and all confessed that the experiments of the tables are dangerous, as affecting the nervous system."

These illustrations might be indefinitely extended. They show the direction in which the internal changes of the language are making. Some of these new terms are formed strictly according to analogy; others not so happily; but usage soon establishes their validity. The Greek language is a wonderful phenomenon.

It stands alone in the history of human speech, like the wonderful race which first created and still preserves it.

Soon after the war of Independence broke out, the deputies of the nation assembled at Epidaurus and framed a constitution, under which a provisional government was organized. One of the articles of this constitution abolished slavery for ever in Greece, another established a system of general education throughout the country. While the Greeks were thus employed, the Turks were perpetrating the Massacre of Scio, a barbarous and bloody act, which should have united the Christian nations of the West in an unalterable purpose to drive them from Europe back into Asia from whence they came. The legality of the Hellenic mind was strikingly exhibited in the state papers passed by the Congress of Epidaurus. The Declaration of Independence was a dignified and eloquent appeal in behalf of the justice of their cause; and the securities for liberty and for the general education of the people embodied in the fundamental law, and adopted in the midst of the clang of arms, at the very first moment that the old Hellenic spirit could declare itself, bear honorable testimony to the elevated characters of the men who hazarded lives and fortunes for the regeneration of their country. And yet the Congress of European diplomatists at Verona, towards the close of the same year, were not ashamed to call on the Greeks to submit to their lawful sovereign the Sultan, whose savage hordes were still reeking with the blood of men, women and children, indiscriminately slaughtered; whose slave-

markets were crowded with Christian captives, and whose Pachas filled their harems with Christian maidens, torn from homes where many of them had been brought up in the enjoyment of every refinement and every luxury.

During the war the universal sufferings of the nation made it impossible to organize effectively the system of education ordained by the provisional constitution. In the year 1827, Count Capo d'Istria, a Greek statesman of distinguished ability, then in the service of Russia, was selected President of the Nation. To govern a country in the distracted condition of Greece at that time, so as to satisfy all parties, was a task beyond the genius of any statesman; but whatever faults may justly be found with the administration of the President, the support he gave to popular education was deserving of the highest praise. A somewhat arbitrary act, made necessary, perhaps, by the state of the times, drew upon him the resentment of the powerful clan of Mavromichales, the chief of which he had imprisoned. Two of the old man's sons lay in wait for the President, and assassinated him as he was entering the church of St. Spiridion, at Nauplia, in October, 1831. This event compelled the great powers, France, England, and Russia, who had assumed the protectorate of Greece, and who had placed Prince Leopold, the present king of Belgium, on the throne of the new kingdom, — a dignity which he resigned in three months, — to take measures for the final settlement of the nation. Their choice fell upon Prince Otho, the second son of Louis, king of Bavaria, who was ac-

known by the nation in 1832, and arrived at Nauplia in 1833. This Prince was born in 1815, and was consequently but seventeen years old in 1832. His majority was fixed at the age of twenty. In the meantime the government was carried on in his name by a Bavarian regency, and a Bavarian army was sent to maintain order in the country. The exhausted state of the nation made it necessary to raise a loan to meet the current expenses of the administration, and to assist the people in repairing the ravages of war, and resuming the occupations of peace. Sixty millions of francs were negotiated under the guarantee of the protecting powers. This loan, under the direction of the Bavarian statesmen, was not expended with that practical wisdom which the state of the nation required, and the debt, increased by the accumulation of unpaid interest, remains a heavy burthen upon the country to the present day. But the Regency, with all their errors, gave an enlightened support to the system of public instruction, the details of which they greatly improved. In 1835 the king assumed the reins of government, which he carried on without a constitution through his Ministry and a Council of State until 1843. The bloodless revolution already referred to, took place in that year. The new constitution, which contains all the important guarantees of civil liberty, borrowed from the provincial constitution of 1822, the articles excluding slavery, and establishing on the broadest basis the system of universal education. From that day to the present the schools, gymnasia, and the University have gone on rapidly

improving and enlarging. Public instruction is one of the departments of the government, and is under the charge of a Cabinet minister, whose annual reports form a series of the most interesting documents, and contain a minute history of the progress of public education from year to year. The schools are the demotic, divided into several classes, in which the elementary branches are taught to pupils of both sexes: — the Hellenic, or Middle Schools, chiefly for boys, but some also for girls; the gymnasia, now thirteen in number, three of which are in Athens; and at the head of the whole system the University of Otho, in Athens. Beside these there are the Military School, in Peiræus; the Agricultural School, at Tiryns; the Polytechnic School, at Athens; the Rizarean Theological School, at Athens; the Parthenagogeion, or College for the education of young women; besides a considerable number of private schools, established with the consent of the government, not only in Athens, but in other parts of Greece. I have not time nor space to enter minutely into the details of this system. It is supported partly by the government, partly by moderate taxes upon the people, and partly by numerous endowments from wealthy Greeks in different countries of Europe. For example, within a few years Baron Sinas, a rich banker in Austria, in addition to numerous previous benefactions, has given half a million of francs to found an Academy of Arts and Sciences. Another Greek, Platygenes, a native of Thessaly, dying two or three years ago, bequeathed two hundred thousand francs to the University; and about the same time a

knife grinder, whose whole estate amounted to six hundred drachmas, bequeathed one hundred to the University. These are only specimens of what is constantly happening in that country. The efforts on the part of the government and the citizens are met with corresponding zeal on the part of the young. I have no where seen such ardent enthusiasm for literary improvement among the youth in both sexes as in Greece. It is no uncommon thing for young men, the sons of peasants in the interior, to come to Athens and let themselves out as waiters in the hotels and caf  s, asking no wages except their board, and the privilege of attending the schools an hour or two a day, and picking up a little knowledge by listening to the recitations of the classes, which they are kindly allowed to do by the teachers. I have frequently visited the schools of different grades in the city of Athens, and I have never entered one of them without seeing persons of this description standing in the aisles and listening with absorbed attention to the lessons. Indeed the desire for education has assumed a disproportioned intensity in the minds of the rising generation. You may hear young men discussing points of Homeric philology, or talking about the three hundred Spartans at Thermopyl  , or the defeat of the Persians at Marathon, without having taken off their dress for several days, and wearing fustanella, in the folds of which lurk other animated beings beside themselves. I inquired one day in the fish market of Athens, where certain fish were taken, which were exposed for sale on the tables ; the fishermen answered, " In the Strait of

Salamis." "Then," said I, "they are the descendants of those that devoured the sailors of Xerxes." They understood the allusion, and the *ἰχθυοπωλείων* resounded with shouts and applause. A few years ago, when the mountain robbers for a short time re-appeared on the slopes of Parnes and Pentelicus, a party of gentlemen rashly ventured to drive out of an afternoon along the Ilissus. They were way laid on their return by a party of these Klefts, who insisted on examining their persons, and taking whatever they could find. One of the gentlemen was Mr. S——, at that time the chief of the police. With the inquisitiveness natural to the race, the robbers asked him who and what he was. Not daring to confess the truth, he said, "I am a tailor." Under some wild notion of retributive justice, they stripped him almost naked, and hid him under the ruins of an old bridge. The next person who came along, and fell unsuspectingly into their hands, was Professor K——, one of the most learned members of the University. They made him descend from his carriage, and put the same questions that they had put to his predecessor. He answered, "I am a teacher." The chief of the band patted him on the shoulder, saying, "You are a good fellow," — made him get into his carriage, and drive on unharmed towards Athens. This conduct was dictated partly by the old Hellenic respect for learning, and partly, perhaps, by the violent improbability of finding anything available in the pocket of a Professor.

Besides the love of learning, inherent in the Greek race, another motive leads them to a somewhat extravagant estimate of literary education — the desire

of place. This desire, carried to the extent it is in Greece, produces mischievous effects of a serious character. Many young men, who should be cultivating the earth, taking care of the flocks, or learning the mechanical arts, are content to waste their lives in the petty and ill-paid offices, in the gift of the administration. Education in the schools is valued as a stepping stone to these insignificant appointments. In short, with all their intellectual capacity, there is in many of the Greeks, not otherwise deficient, a want of practical sense. These do not sufficiently value the material well-being of the country,—they are too unwilling to subject themselves to the sturdy labors of the field and the workshop; they are too fond of promenading the street of *Æolus*, in Athens, at the fashionable hour, when the ladies are abroad, and when they can exhibit the graces of their persons and the all-conquering swing of the fustanella, in the sight of the beauty and fashion of the capital.

These are the airy bubbles that float on the surface of Hellenic society; the venial vanities that fill the heads of thoughtless youth, before the burthen of life has been laid upon them. They do not affect the national character deeply, and should not lessen our respect for their amiable and noble qualities. Practical sense will grow with time and experience. Sound morality and solid education will have their full effect in time. The culture of the West, the exalting influences of liberty, the taste for the comforts and enjoyments of a well-furnished home, will correct whatever is defective in the way of life and

the manners of the Greeks, and make them in time as practical in common affairs as the busiest part of the Anglo-Saxon race.

These general statements show the capacity of the present Greek race, and the conservative force of intellectual superiority and zeal for education, in rescuing a long depressed nationality from degradation. I should do injustice to my subject if I omitted to say a word of the foreign aids the Greeks have enjoyed, in building up their present system of education. I have already spoken of the services of the Bavarian Regency, in this regard; much also is due to individual scholars among the Germans. Professor Thiersch, of Munich, whose recent death was mourned by scholars everywhere, played an important part in the political organization of the kingdom, and exercised a steady influence upon the progress of the people in education. Indeed, the good-will and active assistance of learned men, whose feelings were everywhere enlisted in behalf of the country by the classic memories of its illustrious past, were cordially extended to help forward the nascent civilization. But by far the most important benefits Greece has derived from her foreign friends, have been conferred by the American Missionaries. Several of the Protestant denominations have aided in the good cause; but I must, on the present occasion, limit myself to the services of Dr. and Mrs. Hill, whose long and uninterrupted labors have reached and strengthened the very foundations of the social structure of the new Hellenic State, and have had a vast influence in moulding the education of the race. More than

thirty years ago Dr. and Mrs. Hill were sent, under the auspices of the Episcopal Missionary Board, to serve the downcast and long suffering people, by aiding them in educating the young. The instructions under which they engaged in this noble enterprise, breathe the profoundest spirit of Christian wisdom and enlightened philanthropy. I have read them, with admiration, in Athens, after having had unusual opportunities of seeing the practical blessings they have conferred upon the Greek race, not only in the Hellenic Kingdom, but among the Greeks of the Turkish provinces. Not belonging to the Episcopal Church, and never having known Dr. Hill, until I became acquainted with him in Athens, my testimony cannot be suspected of a sectarian bias. I carefully studied his operations, during two visits to Greece, at an interval of five years. I was often present at the lessons of the classes, and I had the happiness of frequently sharing in the simple and fervent devotional exercises with which the day was closed. I knew many of his pupils, during my first residence in Athens, and was happy to renew my acquaintance with them, when I returned to the city five years later, and they have passed from school-girlhood, to take their places, as accomplished and noble minded women, in society. I think, therefore, I am justified in speaking my opinion, without the slightest hesitation or qualification ; and I do it the more readily, — nay, I eagerly seize this occasion, — because I have understood that some zealous persons have become uneasy that Dr. Hill has not assumed a hostile attitude against the Greek Church, and has not taken

active measures to gain proselytes to his own. The first answer to this charge — if it be one — is that Dr. Hill was expressly forbidden by the instructions I have referred to, to engage in such an unavailing war. Had he attempted any such measures, the career of eminent usefulness which he has pursued with such brilliant success, would have been closed as soon as it was opened. The justification of the instructions of the Board, and of Dr. Hill's conformity to them, is to be found in the facts I have already detailed in the history of the Greek Church, and in the peculiarities of its organization, which make it capable of receiving any desirable reforms, without destroying or materially altering it. In its external organization, it is an important fact that it has no one permanent and sovereign head. The Patriarch of Constantinople is the ecclesiastical head of the church in Turkey and the Ionian Islands, and he is elective and removable; the Emperor of Russia is the head of the Church in that country; the Holy Synod, of which the metropolitan of Athens is the President, is the head of the Church in Greece. The unity of the Greek Church is a dogmatic unity; not the unity of a centralized ecclesiastical sovereignty. I do not affirm that there is no bigotry and fanaticism among the members of that Church, both in Turkey and Greece. I do not claim that pious frauds have not been practised, and are not still practised, by crafty priests upon the ignorant and feeble-minded. I am perfectly familiar with the history of the foolish and wicked persecution that some of them set on foot a few years ago against Dr. Jonas King. I know

that enemies of light and progress are still found in the Orthodox Anatolic Hierarchy ; and that the long period of degradation and oppression, let in corruptions and superstitions, the remains of which are still to be found in many quarters. There is something of the old Byzantine spirit which looks obstinately back to the Middle Ages, and seeks alliance with Russian despotism, still lurking in the dark corners of the Hellenic race. I have put the case against the Greek Church in its strongest form. On the other hand, the liturgies are generally scriptural in character and language, and are the work of the ablest and most learned of the fathers ; Protestant as I am, I have worshipped in their churches almost daily for months, and felt that I was in the presence of a Christian body, which has a better right than any other, to claim descent from the Church of the Apostolic Age. I have heard their most eloquent preachers with interest and admiration ; not all priests are allowed to preach, but only those who show a special talent — under the title of *ἱεροκήρυκες* — are permitted by the Holy Synod to exercise this function : a restriction to be commended to some other ecclesiastical bodies. I have personally known many of the clergy, — from the humble priest, living among the peasants of the rustic hamlet, and sharing the hardships of the class among whom he dwelt and ministered, — to the highest dignitaries of the Church ; and among the former, I have found the Christian virtues of humility, conscientious devotion to duty, self-sacrifice, in their chosen sphere ; among the latter, the same virtues adorned by scholarship, abilities, and elo-

quence. Archbishop Misael, of Patræ, and Metrophanes, formerly *hierokeryx* of Attica, — now Bishop of Andros and Cea — are men whose general intelligence and liberality of sentiment would do honor to any national establishment. I may mention that the church has always favored the distribution of the Scriptures — both in the ancient Greek and in the modern version — among the people; and the priests have often co-operated with the Protestant missionaries in circulating them, with other religious books. The progress of education, which the ecclesiastical authorities favor — especially the influence of the University of Athens, and the Rizarian Theological School — have had a liberalizing effect upon the general tone of thinking and feeling in the Church. The forces, therefore, at work within the organization itself, are sufficient to remove whatever is objectionable, without breaking up the venerable associations of antiquity by a dissolution of the fabric. Indeed, it has been shown conclusively by Dr. King, that the corruptions and superstitions which have been charged upon the Greek Church, are comparatively modern, and not only have no sanction in the writings of the most eminent of the Fathers, but are directly contrary to their authoritative teachings. Such being the case, the safest and most effective mode would evidently be to remove these parasitic growths, and thus to restore the church to the purity of doctrine and practice inculcated by the founders. This view shows how wise and far-reaching were the instructions of the Board to their missionaries. It is only necessary to enlighten the Greeks

by a good system of education, and they will themselves reform the Church, so far as it needs reform.

In Dr. and Mrs. Hill, the Episcopal Board have two able and devoted persons, competent and eager to carry their principles into execution. They went to Greece before the war was over. After a time, they sailed to the Peiræus, and landing there, the only means of reaching the ruined city, five miles off, was a little Attic donkey, on which Mrs. Hill rode, while her husband walked by her side. Not a house was standing in the famous city of Athens. The frequent bombardments and sieges through which it had passed, had reduced it to a pile of rubbish. These devoted missionaries, as soon as they had provided a temporary shelter, collected the tattered and starving children who were crouching amidst the desolation, and proceeded to carry out their instructions by establishing a school before a school-house was built. This was more than thirty years ago. The school has grown with the growth of the city; and those who now attend it — to the number of five or six hundred — are, in many cases, the children or grandchildren of the earliest pupils. The children are taught gratuitously the elements of a good common education, — reading, writing, arithmetic, — together with household arts, — such as sewing, knitting, making up garments, and the like. English and American ideas of personal neatness and order form the basis of the training for domestic life. Any one who has visited the East, will readily understand that the inculcation of these ideas is an important matter, inasmuch as they are not universally accepted

even among the richer classes, who sometimes tolerate in their houses the presence of certain animated specimens of natural history, more interesting in their zoölogical relations than in their social qualities. Mrs. Hill was one of the first—perhaps the very first—to prove that the attendance of these lively but unwelcome inmates was not, as has been supposed, a necessity of the climate, and that their room was in all respects much better than their company;—a public service deserving to be rewarded by a statue of gold.

In this school for the gratuitous instruction of the poorer classes in Athens, Dr. and Mrs. Hill, aided by an estimable lady who has been associated with them for many years, have established a boarding school for the higher education of young women. In this school are received the daughters of many of the best families, not only among the Greeks of the Hellenic Kingdom, but among the Greek population of European and Asiatic Turkey. It would be difficult to find a more interesting assemblance of young persons, anywhere in the world. They have all the vivacity which marks their race, with a docility of temper which makes the task of teaching them a perpetual delight. The best masters, in the different branches of an elegant and accomplished education, are employed, while their domestic, moral, and religious training is carefully attended to by Dr. and Mrs. Hill, and their excellent associate. They are taught the ancient classics of their country, several modern languages, among them the English, which they learn to read, write, and speak perfectly, and

the more practical branches. The good influence exercised by this training upon the characters of these young women, at the most impressible age, can hardly be exaggerated. The blessings of this truly Christian education go with them to their distant homes, and add to the happiness of domestic life, to the uttermost limits of the Hellenic people.

These excellent missionaries enjoy the confidence of all classes in the community,—of the Greek Church, the Catholic Church, and the Protestant Churches. This is the natural result of the able instructions of which I have spoken, and of the wisdom, patience, and discretion with which they have been carried out. Dr. Hill has never concealed his opinions, nor made unworthy concessions. He preaches twice every Sunday, and administers the sacraments of his church, in the little Episcopal chapel, appropriately bearing the name of St. Paul, his hearers being English, American, and Greek,—any who desire to attend. He has long been the chaplain to the British Embassy, having received the appointment from the British Government as a tribute to his character and services, in the time of the late Lord Lyons,—the excellent father of the present distinguished minister at Washington,—and still continuing to hold it under the liberal and accomplished Sir Thomas Wyse, a Catholic gentleman, and one of Dr. Hill's warmest friends.

For more than a generation, the influence of these eminent missionaries has been extending itself throughout the Levant. It has been their high privilege to render great service in reconstructing the edifice of

civilization in an illustrious but long suffering country. They have been the favored agents in repaying, to some extent, the debt the whole world owes to the ancestors of the existing Hellenic race. To only a few among the greatest benefactors of mankind, has such an opportunity been afforded; still fewer have had the wisdom given them from on high to turn such an opportunity to account. They started right, and they have made no mistake; — and now, as the evening of life begins to descend upon them, they are surrounded by the blessed results of their long labors. I am not much disposed to envy others; but I confess I do envy them the happiness they must feel in the consciousness not only of duty faithfully performed, but of great ends successfully achieved. They shall find their exceeding great reward, when the Master, whom they have obeyed, shall receive them with the welcoming words, "Well done, good and faithful servants."

I return for a moment to the subject of public education, for the sake of adding a few particulars in reference to the higher institutions, which are supported by the government and by the benefactions of private persons and societies. I have already stated that the schools are graded upward to the University. Young men who have passed regularly through the studies of the gymnasia, are admitted to the University without examination; all others are examined. The University was organized in the year 1836, and the chairs, or many of them, were filled by German professors. The Board of Instruction is divided into four Faculties: Law, Medicine, Theology and Philoso-

phy. Instruction is given by lectures, as in the German Universities, and degrees are conferred only after a severe examination, the results of which are officially published. At present the number of students in all the departments is nearly six hundred; and the number of professors, forty-two. Since the adoption of the Constitution of 1843, the chairs have been filled by native Greeks. Take the present body of professors as a whole, I do not think they are anywhere surpassed, for learning, zeal in their callings, and the ability with which they expound to large audiences, the subjects of their several departments. Professor Asopios, on account of his great age, has retired from active duties; but I had the pleasure of listening, in 1853-4, to a course of lectures by him on Homer, which united the profound and accurate learning of a German, to the vivacity of a native Greek, and the inspiring consciousness that he was the countryman of the poet whose works he was explaining to enthusiastic young men of the same great lineage. Professor Philippos Johannis delivers courses on moral philosophy. He is a man of singular intellectual clearness; and this quality is beautifully manifested in his lectures which are listened to with great attention by crowds of earnest hearers. I am glad to hear that both of these eminent men are likely soon to be placed in the Senate by the King. It is a distinction they well deserve; and their appointment will do honor to his Majesty's good sense, as well as contribute to the public welfare. Professor Kontogonēs, of the Theological department,—the gentleman whose pockets were spared a rifling by the robbers, — is a biblical

scholar of great acquirements, and an able and eloquent teacher. In the Law Department, Professor Pericles Argyropoulos, one of the first lawyers of Greece, and one of the most eminent citizens for public and private virtue, delivers lectures on several branches of the Law, and is justly considered one of the main pillars of the University.* Professor Paparrhegopoulos is an eloquent writer and lecturer on history; and Orphanides is distinguished in Botany, in which he has made large and important collections; but he also amuses the intervals of scientific toil by paying not unsuccessful court to the Muses. He has more than once gained the prize in the poetical competition established about ten years ago, by a wealthy Greek. Since my first visit to Greece, in 1853, several very able professors have died. I recall the lectures of Mr. Manouses on history, and of Mr. Benthyllos on Greek poetry, with a melancholy pleasure. They were strong men and distinguished scholars. Mr. Manouses was ardent and eloquent. He defended the character of the Greeks, and the genuineness of their Hellenic descent, with unanswerable arguments. His lecture-room was thronged; and when he touched upon these topics, in answer to the paradoxes of

* Since this lecture was delivered I am grieved to hear that this distinguished man has died. A painful disease made a surgical operation necessary; he calmly and courageously submitted, but the suffering and exhaustion cost him his life a few days after it was performed. By his death, the University has suffered an irreparable loss; the country is deprived of one of its noblest citizens; and the Legislative Assembly, to which he had been recently elected as member for the University, of an enlightened friend of constitutional liberty.

Fallmerayer, the excitement of his audience could not be repressed. To me, it was a curious and interesting scene; a native Greek Professor, proving in pure Greek, to an enthusiastic body of young Greeks, that they were really descended from their Greek ancestors.

Mr. Alexander R. Rangabes is another man of distinguished qualities. He is a scholar of various acquirements, a learned lecturer, a speaker of ready eloquence, a voluminous and polished writer, both in verse and prose, and a student of exemplary industry. He is still in middle life, and many years of brilliant performance may still be anticipated for him.

I have mentioned only a few of the many estimable men connected with the University of Athens. They are those with whom I had the most intercourse, and of whom I can therefore speak with personal knowledge. The salaries of these gentlemen are granted by the government, — the students paying no fees. The compensation is very moderate, and many of them, like the Professors in Harvard College, are obliged to supply the deficiencies of their incomes by labors outside of the University. This state of things has attracted the attention of the friends of education in the capital. When a plan was lately prepared by the minister of instruction, to add many more professors, a pamphlet was published containing strictures on the new regulations and the condition of teachers in Greece.* The writer of this very sensible tract says

* *Ἡρεὶ τοῦ νέου κανονισμοῦ τοῦ Πανεπιστημίου καὶ τῆς Τυχῆς τῶν ἐν Ἑλλάδι διδασκόντων, Κρίσεις τινές.* Ἀθήνησι, 1860.

upon this point — and his remarks are applicable elsewhere than in Greece: “Many of our scholars have been educated very thoroughly in the European establishments, and gave great hopes to their teachers that they would prove to be distinguished promoters of learning in their own country; because they have natural ability and learning. Returning, however, to their native land, they have been forgotten, like others before them. Why? Because they suffer what is suffered by a plant transferred from a rich and well-watered soil, to a dry, sterile and rocky one. One of these scholars comes out of the European schools bringing fresh in his mind the ideas of science, and in his trunk a few books; he remains a long time starving, or he receives an appointment in some provincial school, where, on account of the condition of things, he soon becomes what he was before he went to Europe; or if more fortunate, he is introduced to the gymnasia of the capital, or even to the University, after many efforts, receiving a salary merely sufficient to live on himself. And if he should not happen to marry, he lives, having only what is absolutely necessary for subsistence. But he can neither procure books, nor periodical publications, nor the other necessary aids to scientific pursuits, because his salary is not sufficient. But if, by bad luck, being poor and without resources, he should marry and have children, then, in order to support them, if he is a teacher, he seeks to earn something by private lessons in private schools, teaching from morning to evening; if he is a lawyer, he runs to the courts; if a physician, to the sick.” The dis-

heartening consequences of this state of things, the writer forcibly points out. Yet under all these disadvantages, the contributions to literature by the professors are numerous and important, and their zeal for the progress of learning in the country is inextinguishable. The constitution of Greece wisely allows the University a representative in the *βουλή*, or lower house; so that the professors are not without influence upon the legislation of the country. As I have already mentioned, Pericles Argyropoulos had just been elected, when the country was suddenly deprived of his inestimable services by his death. A professor may also be minister of state. Mr. Argyropoulos was several times called by the King to this position; and Mr. Rangabes was lately Minister of Foreign Affairs, and a very able one. During his whole official period he was not absent from a single lecture in the University. The minister of education is the official head of the system of public instruction, and his position is one of great dignity and influence; but the presiding officer of the academic body is the Prytanis, who is annually chosen by the professors from their own number. In these various ways something of dignity and emolument is attached to the office of Professor, in addition to the salaries, but nothing that can be trusted to as a permanent accession either way.

The University building is a handsome and convenient structure of Pentelic marble, on three sides of a quadrangle, and containing halls for lectures, spacious apartments for the library, for the Natural History collections, for the coins — of which there are

more than twenty thousand, — and rooms for various offices. The later minister of education, Mr. Christopoulos, in his report for 1855 – 56, thus addresses the King: “ At half past seven o'clock, on the morning of July 2, 1839, your Majesty, though in the midst of many and weighty cares — the nation having but lately recovered its political existence, and oppressed by many wants — on a spot where till then, were found only the pastures and folds of goats and sheep, laid the foundation of the highest shrine of the Muses, which was destined to become in time the centre of illumination for the sons of the Greeks everywhere.”

Although this University has been so few years in operation, it has a library of nearly one hundred thousand volumes, procured in part by purchase, and in part by the gifts of generous friends of Greece. The valuable library of the late Professor Thiersch, has lately been added to these treasures by the judicious liberality of the government.

I think there is no country in Europe — perhaps I might include the United States — where so much is done in proportion to the wealth and population, for the education of women. Much is due to the influence of Dr. Hill; much also, to the natural inclinations and aptitudes of the nation. The Greek girls are remarkably gentle and teachable. They have a wonderful zeal and quickness in the acquisition of knowledge. Many of those who have been educated by Dr. and Mrs. Hill, are among the most accomplished and ladylike women in the world. Nothing can be more charming and attractive than the union of Hellenic beauty and grace with the refinements of

such an education. I must pass over, with a mere allusion the lower schools for girls, and the private establishments, organized since Dr. Hill set the example, and say a few words upon a school or college for the higher education of young ladies, and bearing the name of the Parthenagogeion (*τὸ Παρθεναγωγεῖον*). I have a series of documents, furnished me by Madame Manos, lately the honored head, containing a history of the institution, and of the *Ἑταιρία φιλεκπαιδευτικῇ*, or society of the friends of education, by whom the Parthenagogeion was established and is partly supported. The society was founded in 1836; and the list of its members embraces every name of note, in the literature, diplomacy, civil, military and naval service of the country, the Rangabes, the Mavrocordatos, and so on. It is carefully organized; it holds considerable property, and its income is increased by the contributions of its members, each of whom pays a certain sum annually. Since 1850, Alexander Mavrocordatos has been its President, — the hero of the Revolution, — and a few years ago the first minister of the Crown. The Queen is the special patroness of the Institution.

The leading object of the Parthenagogeion, is the education of young women to be teachers; but others are received and educated in the institution. The rules of order, the system of instruction, and the arrangement of studies are excellent. The regular course is for five years, and embraces History, Christian ethics according to the Oriental Church, ancient and modern Greek, writing, drawing, arithmetic, music, vocal and instrumental, domestic economy and practi-

cal arts ; and during the last six months, those who intend to be teachers, are instructed in the methods, and trained in the practice of teaching. At the close, those who have satisfactorily passed all the examinations, receive a diploma certifying the fact of their qualification. The future teachers are supported at the expense of the society or of the government, and in return for this, they are held bound to teach for four entire years, within the kingdom of Greece, in any school to which they may be appointed ; otherwise they are required to pay at the same rate with the boarding scholars ; and for this securities are given, on entering the school. The charges are very moderate, amounting, for board, clothing, lodging and tuition, to less than a hundred dollars a year.

The annual examinations are attended, not only by the Committee of the Society, but by their Majesties the King and Queen, the members of the Cabinet, the Professors of the University, the most eminent among the clergy, and other distinguished persons, before whom the chairman of the Committee announces the result ; i. e., the quality of the examinations, and the number of promotions from the lower to the higher classes.

In 1853, there were two hundred and ten admissions, and the whole number of pupils was four hundred and sixty-four, of whom ninety-five were boarders. The income of the school, of every kind, for that year, was above ninety thousand drachmas, or \$15,000 ; and the expenditure seventy-five thousand drachmas, or \$12,500 ; leaving a balance of \$ 2500 ; of course,

this balance refers to the ordinary expenditure, and does not embrace such outlays as those for building, and the like.

In the year 1854, the number was somewhat diminished, probably on account of the disturbed state of Greece, and of the Greek populations of Turkey ; yet I received a written statement, from the government of the Institution, informing me that the number of scholars was over four hundred and fifty ; and the number of promotions, from the lower to the higher classes, was one hundred and eighty-two that very year.

To show the zeal for education, which animates the gentlemen who conduct the Parthenagogeion, I translate a few sentences from the address delivered in 1852, at the close of the Examination, in the presence of the King and Queen, and the distinguished assembly, by Professor Kontogones, the chairman of the committee. After speaking of the literary acquirement exhibited by the scholars, he adds : “ But the greatest and most beautiful result, and that in which we ought most of all to rejoice, is that we see all the young ladies educated here making progress also in the formation and improvement of character. I doubt not that this, — which is, after all, the end and aim of the strenuous efforts of the Society, — here openly proclaimed this day, will fill all our hearts with inexpressible joy ; because this is the corner stone, and the immovable foundation of the future happiness of our daughters.

“ And you, studious young ladies, to whom, in closing, I must say a word, if you desire a happy life in the future, devote yourselves to education. Edu-

cation has changed man from a savage to a civilized being ; it has taught him morals, manners, laws, and civil life ; education has crowned him with glory, honor, and an immortal name ; yes, education is the author of ten thousand blessings ; and if one should say that it is the eye of the soul, the rule of life and the surest guide to happiness, he would not be far from the truth. Do you, therefore, under the noble and royal protection of our Queen,—having so sleepless a guardian of your morals, as the estimable directress ; such promoters of your improvement, as your learned teachers ; such encouragers of your intellectual efforts, as the government, members, and benefactors of this Society,—follow with increasing zeal and ardor, the career on which you have entered ; for in this way alone will you reach the goal successfully and honorably, and your benefactors reap the glorious fruits of their labors.”

In the summer of 1858, it was my good fortune to be in Athens at the time of the annual Examination of the Parthenagogeion,* and to receive a card of invitation. I think I was never present at a more interesting scene. The Examination was held in one of the large halls of the handsome marble building erected for the school. It commenced about five o'clock in the morning ; for the Greeks are still, like their ancestors, an early-rising race. The columns, entrances, halls and passages, were tastefully adorned with wreaths of leaves and flowers, and green branches were strewn over the steps. At that early hour, the building was crowded with an interested and expectant

* Called also the *'Agoussior*, after the principal founder.

throng of persons of every age, among whom I saw General Perrhaebos, — a military writer and a veteran of the revolution, then ninety years of age, — standing and eagerly listening to the proceedings. Early as it was, the Queen was already there. At one end of the spacious hall where the assembly was held, the pupils all dressed in white, were arranged on seats rising above each other; opposite to them were the mothers, sisters, friends. On a richly mounted chair or throne, raised upon a platform in the intervening space, and facing the entrance from the corridor, sat her Majesty the Queen; on her right were the maids of honor; and on her left the cabinet ministers; fronting her Majesty, were the committee of examination, consisting of Professors of the University, and other learned persons, with Mr. Christopoulos, the Minister of Instruction. The chairman of the committee was Professor Kontogones. As an old Greek Professor, I was invited to take a place with the committee, which I gladly did; for it gave me the best possible opportunity to see and hear all that was passing. When the moment arrived, the chairman rose and briefly addressed the Queen, and with her permission the examination commenced. Classes of two, three, or four, at a time, were called forward and examined upon subjects selected by the committee. The first class summoned, had a passage of Homer assigned them; they first read, then scanned, and finally translated and explained it in the modern Greek. It was one of the most admirable exercises I ever listened to. The same class were then directed to take a passage in one of the Philippics of Demosthenes,

which was first read, and then translated and explained. Several things excited a great interest. First, the sound of the Greek language in the verse of Homer and the prose of Demosthenes, as it was read by these young Greek ladies, with the present pronunciation of the country. It was quite delightful ; their voices were musical and well modulated ; they read with the feeling naturally inspired by the consciousness that the orator and the poet were their own illustrious countrymen ; and they read with the instantaneous perception of the meaning of what they were reading, as it was conveyed in the mother tongue of their ancestors, to which they had a hereditary right, and which required but little study to understand. The entire effect was wonderfully full of life ; quite different from the school-boy performances in the " dead languages " to which we listen in English and American schools — perhaps I may add colleges too ; and as I listened enchanted to the hexameters of Homer, and the sentences of Demosthenes, repeated in the melodious voices of these bright-eyed Greek girls, in the city where the living words of the orator were heard three and twenty centuries ago, I could not help wishing that the Professors of Oxford and Cambridge, who think so much of what they call quantity, and despise so heartily the living speech, and the present race, had been present, that they might know what the ancient as well as the modern language is, on the lips of the Greeks themselves.

The Examination was continued several hours, and then closed for the day. But before dispersing, the company were invited by the directress into another

apartment, to inspect the specimens of embroidery, sewing, and the other *ἔργα γυναικῶν*, exhibited as proofs of the proficiency made by the pupils, in these useful arts. Among other things, were a dozen or two of shirts, with the maker's name appended to each ; and it was very amusing to read the classical names of Aspasia, Sappho, Calliope, Helene, Athena, Corinna, which suggest the pleasantest associations with the Isles of Greece, the Tale of Troy, and the Chorus of the Muses, attached to articles of modern invention and homely use. I should have bought a set of these *ὑποκάμυσα*, but for the too evident fact that they were so classically small that I could not get them on.

There was one lady of nineteen or twenty years, whose prompt and correct answers to all the questions, not only in languages, but upon every subject on which she was examined, attracted my particular attention. I inquired of the minister who she was ; and was informed that she belonged to Volo,—a town a few miles north of Thermopylæ, the ancient Iolcos,—but within the Turkish boundary ; that she had been selected by the Greeks of the place and sent to Athens, at their expense, to be educated as a teacher ; that she was now passing her final examination, after which she was to return to Volo, and open a school for girls. On further inquiry, I learned that there were many other young women in Athens, from Greek communities in different parts of the Turkish Empire, educating themselves to be teachers in schools established or to be established in their native places. Young men also, under similar circum-

stances, are preparing themselves for the profession of teachers. In this way, as well as in many others, Athens is rapidly becoming the centre of light to the Eastern world. Hypereides—the contemporary of Demosthenes—in the lately found Funeral Oration upon those who fell at Lamia, compares the influence of Athens to that of the sun, passing through the heavens, and diffusing beauty and splendor over the universe. The comparison was just; and Athens is now like the same sun, emerging from a long eclipse, and clothing the realms, where gloom and darkness reigned so long, with new light and life.

The Queen, who is a highly gifted woman, listened to the exercises with intelligent interest and evident gratification. A few days before, I had the pleasure of conversing with her upon this school; and when, at the close of the examination for the day, she asked me what I thought of it, I was able to answer truly that I had never been more profoundly interested in my life.*

* The Pandora of Feb. 15, contains an account of the annual meeting of the Society of the "friends of education," from which I extract the following particulars:—Alexander Mavrocordatos was re-elected President. The income for 1860 was dr. 143,184.67 equal to about \$23,864.11. Expenditures, dr. 184,719.46 equal to about \$22,453.24. The whole number of pupils was five hundred; of these one hundred and twenty-five were boarders. Madame Cavanari, an accomplished Swiss lady, selected by the Baroness Sinas, the wife of the Greek Minister at Vienna, is the present directress, Madame Manos having resigned her place several years ago, I think in 1858; the assistant directress is a Greek lady, named Calliope Petrokokkinos. The salary of the Principal is dr. 8,800 equal to \$1,466.66. The Queen has expended from her private purse dr. 80,000, equal \$5000, in aid of the establishment,

There is an excellent private establishment — the 'Ελληνικὸν Ἐκπαιδευτήριον — for the education of boys, under the direction of an eminent scholar, Mr. Pappadopoulos. This gentleman is chiefly known in Western Europe from the tributes to his merit paid by the eloquent and accomplished Helene Ghika, now princess Koltzoff-Massalski, whose works are published under the assumed name of Dora D'Istria, and who was educated by Mr. Pappadopoulos.* His school

besides supporting three pupils. Since the murders of the Christians in Syria, the Trustees of the School support one orphan daughter of Christian parents, and the Queen another.

Besides the directress and her assistant, there are eight women teachers, and thirteen men ; some of whom are professors in the University, and seven women superintendents ; a physician ; servants, &c. There is also a hospital for the sick.

* This distinguished lady was born in 1829, at Bucharest. Her maiden name is Helene Ghika, of the princely house of Ghika. She was educated chiefly by Professor Pappadopoulos. At an early age she married a Russian nobleman, the Prince Koltzoff-Massalski, and became a brilliant ornament of the Court circle of St. Petersburg. Since 1855 she has resided chiefly in Switzerland. A few months ago she visited Athens, where she had an enthusiastic reception. Her literary abilities are very remarkable. At the age of fifteen she began a translation of the Iliad into German. She is known in literature by the *nom de plume* of Dora D'Istria. She writes with correctness and elegance, in Greek, French, Italian and German, and speaks, I believe, several oriental languages, and she is thoroughly versed in the ancient classic literature of Greece. In politics she is a liberal ; an ardent supporter of Greek nationality and independence, and of liberty everywhere. This tone of sentiment may have something to do with her absence from Russia. She is the author of several books on Switzerland ; one on Monastic Life in the Oriental Church ; and of a work in two volumes, on the condition of women in the East, *Les Femmes en Orient*. This is very interesting, but she hardly does justice to the progress her countrywomen have made in education during the last few

is on the general plan of a gymnasium ; he employs a large body of teachers ; every year there is

years. It was published before her visit to Athens. She must have been astonished and delighted by what she witnessed, and her views on what they have done cannot fail to have undergone a modification. She has written a series of articles in the *Revue des Deux Mondes*, on Greek subjects. One of the most interesting is her review of the first volume of the poems of Valaorites, a young poet of the Ionian Isles, whose genius was first made known to Western Europe by her in this article. Valaorites has since published a second volume, which sustains the promise of the first. Unless I am greatly mistaken this young man bids fair to become one of the most distinguished poets of the age. I have carefully studied his works, having procured the first volume in Corfou, while on a short visit to the Island, from a cousin of the poet, the poet himself being absent. I read it with delight on board the steamer from Corfou to Trieste, in company with Professor Pappadopoulos. I have lately received the second volume. The *Femmes en Orient* is dedicated to Mr. Pappadopoulos, in affectionate terms. "In publishing this work," says she, "which so often touches upon Greece, permit me to tell you how happy I am to have been initiated by you in that magnificent literature of the Greeks, which has produced the principal master works of human thought. It is impossible for me to forget that I owe to you my acquaintance with those sublime poets, those unrivalled philosophers, those historians, animated by a profound love of liberty, whose perfection reduces to despair all of our contemporaries who have a feeling of the beautiful."

"The Orientals need not seek in distant countries models of every kind. All the great ideas have been expressed in the language which was at once that of Socrates, of Plato, of Demosthenes, and of Athanasius, Chrysostomos, and Basil the Great. How much then do I congratulate myself in having been, from my infancy, the disciple of those illustrious masters, — thanks to the counsels and able direction of the eminent man to whose labors one of the most learned professors of the Sorbonne has rendered a brilliant homage in a journal, the literary authority of which no one will question.*"

* An article by Mr. Egger on Mr. Tricoupis' history in the *Journal des Debats*.

a public examination and prizes are awarded. An address is delivered commonly by one of the dignitaries of the church, and the director reads a monogram on some topic of classical learning, or antiquities, or art. The annual reports of these proceedings, now seven or eight in number, form a valuable contribution to literature. Mr. Pappadopoulos is a man of profound and varied learning, of great energy, and of elevated character. His establishment stands high in public estimation at Athens, and he ranks among the best Athenian scholars.

Hitherto, in modern times, art has hardly existed except painting according to the mechanical formalism of the Byzantine school, or, to speak more correctly, the school of Mt. Athos. Pictures, executed after the precise directions laid down in a recently discovered manual called *Ἐμπειρία τῆς Ζωγραφικῆς*, containing traditional rules from the ninth and tenth centuries, have constituted the sum and substance of Hellenic Christian art. But a school is now established in Athens, with good promise of success. Prizes for sculpture and painting have been founded by a patriotic citizen, Mr. Contostavlos, known in this country as one of the agents sent by the revolutionary government on the business of the Greek frigates. These prizes are open to an annual competition. At the exhibition of 1856, the prize was awarded for subjects selected by the Queen ; for sculpture, a shepherd ; for a picture, a child at prayer. Two brothers, named Phytalles, divided the prize for sculpture, having been pronounced by the committee equal in merit. A French artist, a member of the commission,

said: "These statues, if exhibited at Paris, would better sustain the cause of Greece than the arguments of your most brilliant defenders." An archæological society has been established in Athens for many years. It publishes a journal under the editorial management of Mr. Pittakes, the conservator of antiquities. Many valuable contributions, both in the way of newly discovered facts in archæology, and original contributions have appeared in its pages. A society of medicine, and a natural history society, have been some time in operation. A literary periodical, published semi-monthly, bearing the name of the "Pandora," is a very interesting and able magazine, containing original tales, poems, reviews, and the like, and is the organ of many of the most learned men in Athens. A journal called the *Ἐφημερίς τῶν Φιλομαθῶν*, contains scholarly and interesting articles. Among the literary institutions of Athens may also be mentioned the annual competition for the prize of poetry, founded ten years ago by Ambrosios Rhalles, a Greek merchant at Trieste. It is celebrated on April 6 (March 26), the anniversary of the opening of the Greek revolution. After the religious services in the cathedral, a brilliant assembly is held in the University, to hear the result of the competition. The prize is awarded by a committee of the professors, one of whom reads the report. In 1856, the report was drawn by Philippos Johannis. He gave a sketch of the competitions of previous years, and stated that the number of the pieces offered had regularly increased since the first establishment of the prize. For the year in question there were fourteen, which the committee divided into

three classes: first, the good for nothing; second, the respectable; third, the excellent. Of the first class there were five pieces; of the second, three; of the third, or excellent, six. The discourse of the professor was very elaborate, containing criticisms upon the several poems, with extracts from them, and occupying more than an hour in the reading. Of the first class he said, "The invention displayed in them is very poor, the arrangement and distribution are entirely defective, the conceptions are commonplace, and many of them false. The style is not only low and feeble, but, in three of them, full even of grammatical errors." The other pieces ~~are~~ discussed with equal freedom and candor. In the year 1857, twenty pieces were offered, of which three were of such excellence that the committee, consisting of five professors, were unable to make any distinction between them. One was a satiric poem; another, a poem on the isle of Chios; and the third, a drama in five acts, on the story of Maria Doxopatres, a heroine of the Frankish Period, mentioned in the chronicle of Romania.

I must add another general illustration of the love of learning, and the high appreciation of its professors among the present Greeks. In the summer of 1854, soon after I left the country, the Asiatic cholera broke out in Athens. Its ravages in all classes of Attic society were dreadful. Among the victims were several public teachers, including a professor in the University. While all was dismay, and those who could leave the city fled as from the pestilence, the King and Queen bravely stood their ground

and devoted themselves to the sick and the dying. Probably since the Plague of Athens, so vividly described by Thucydides, such an appalling spectacle as that of 1854 has not been exhibited in that city. The Athena, — one of the principal newspapers of the capital, — has the following paragraphs in an editorial article, published in December following: —

“The dreadful disease of cholera has deprived our community besides others, of the head of the public school for girls, Miss Polytime Kouskouras. The deceased has for nearly twenty years been a teacher in the schools of Nauplia, Peiræus and Athens, where she was appointed principal of the public school for girls. Her learning was such as is seldom found among us. Of this we may satisfy ourselves by examining the *Ancient Geography of Greece*, written and published by her a few months ago. The elegance of the style, the exactness and clearness of the matter are superior to those of any treatise on geography written by a man. Her death has left a void which we do not believe can be filled for years to come.

“The minister of education, appreciating the worth of the deceased and her long services, directed to her poor and aged father, whom with his numerous family she alone supported, the following letter of condolence, which does great honor to its author. We agree with the government in thinking that the municipal authorities of Athens are in duty bound to provide for the destitute family of the departed Polytime, because she served the city in her life, and the effect of her labors will continue many years to come, as

she wrote and translated numerous works on the education of woman, some of which are already published, and others will be published hereafter."

The minister's letter is as follows:—

"To MR. H. KOUSKOURAS:

"Public education, deprived of one of the ablest and most zealous women occupied with teaching, will long mourn the loss of your daughter. By the present letter, while we publicly award the honors due to the memory of the departed lady for her seventeen years of unbroken and irreproachable service, we grant you out of the budget of the coming year, as a small token of the gratitude due from the public to those who serve it with zeal, the sum of two hundred drachmas, intending under more suitable circumstances to do for her sister, who we doubt not will follow in her footsteps, everything that can show that the government cherishes the purpose and acknowledges the duty of recognizing and distinguishing those who serve the country with zeal, whether living or dead.

PERICLES ARGYROPOULOS, *Minister*."

Similar letters were addressed to the families of the other victims of the cholera, who had been engaged in public instruction, and all were officially printed.

Facts like these appear to me highly significant. They excite lively hopes for the future of the Hellenic race, and for all the races in the East connected with them. I do not know another country, even including our own, where the death of a common school teacher, or of a whole convocation of teachers, would

be considered an event of sufficient importance to be officially noticed by a cabinet minister.

Before closing this somewhat rambling lecture, let me return for a few moments to the native vein of poetry belonging to the race, which I alluded to at the beginning. The Demotic songs have attracted much attention of late years. The principal collections are those of Fauriel and Zambelios, to which may be added the Greek songs in the great collection of the Italian Tommasseo. Some of these naive poems date back several centuries ; some of them were composed during the war of Independence ; and similar strains improvised by untaught bards, are often heard in the mountain villages. Professor Ross, who accompanied the Queen on several of her journeys, has preserved some of the simple lays with which her Majesty was welcomed by choruses of maidens along her route. I shall content myself with reading to you literal translations of a few pieces, begging you to remember that they are only translations, and that they have inevitably lost the natural raciness of the original ; I ought to say, however, that I have taken much pains to reproduce them exactly, rhythm for rhythm, without adding or omitting an idea, image or a line.

The first which I shall read is called the " Three Braves in Hades." It is remarkable for the occurrence of the names of Hades and Charon ; the former as the place of the departed, and the latter as the minister of death. It is possible that the three Braves may embody a dim tradition of Hercules, Peirithoüs, and Theseus, all of whom, according to the ancient legends, visited in their lives the regions below.

THE THREE BRAVES IN HADES.

The mountains high, how blest their lot, the spreading plains, how happy !

No care have they for Charon grim, no dread feel they of Charon ;
In summer time the sheep are there, in winter time the snow storms.
Three stalwart heroes make resolve to burst the gate of Hades,
The one says he will forth in May, the second chooses summer,
The third the autumn likes the best, when grapes in clusters ripen.
A fair-haired maid bespake them there, all in the lower regions,
" O take me to the world above, O take me with you, heroes ! "
" Maiden, thy garments rustle loud, thy hair the breezes flutter ;
Thy shoes will clatter on the way, and Charon will desory us. "
" My garments I will cast aside, my flowing hair I sever,
My shoes, I put them off my feet, and leave them on the stair-case ;
O take me to the world above, O take me with you, heroes !
My mother I would go and see, how she is mourning for me ;
My brothers I would go and see, how they are weeping for me. "
" Maiden ! thy brothers in the dance, full merrily are dancing ;—
Maiden ! thy mother is abroad, and gossips by the wayside. "

The second presents still another view of Charon.
It is called " Charon and the Ghosts. " A German
artist, the son of the late Professor Thiersch, has
made this the subject of a beautiful picture.

CHARON AND THE GHOSTS.

Why are the mountains shadowed o'er, why stand they mourning
darkly ?
Is it a tempest warring there, or rain-storm beating on them ?
It is no tempest warring there, no rain-storm beating on them,
But Charon sweeping over them, and with him the Departed.
The young he urges on before, behind the elders follow,
And tender children ranged in rows, are carried at his saddle.
The elders call imploringly, the young are him beseeching :

GHOSTS.

My Charon at the hamlet stop, stop by the cooling fountain

That from the spring the old may drink, the young may play with
pebbles,
And that the little children may the pretty flowerets gather.

CHARON.

I will not at the hamlet stop, nor at the cooling fountain,
For mothers meeting at the spring will know again their children,
And man and wife each other know, and will no more be parted.

In the following ballad, which belongs to the period following 1825, — much later, therefore, than either of the preceding, — Charon again appears. The poem commemorates the gallantry of Tsamados, who fell in a desperate encounter with a large body of Arabs, under Ibrahim Pacha, who attacked him on the little island of Sphacteria. He is represented as returning after death to revisit Georgakēs, a brother in arms, who longs to know what is passing at Mesolongi.

TSAMADOS.

I would I were a bird to fly and visit Mesolongi;
That I might see them wield the sword, and how they ply the musket;
How wage the war in Roumeli, her still unconquered vultures.
A bird then came, on golden wing, and said to me, in singing,
"Patience, Georgakēs mine, if thou for Arab blood art thirsting
Here too are Agarenes enow, for even thee to slaughter.
Beholdest thou yon Turkish ships, now floating in the distance?
Charon is standing over them, and they shall burn to ashes."
My bird where didst thou learn these things that thou to me art
telling?
"I seem unto thine eyes a bird, but 'tis no bird thou seest;
For in the island opposite to Navarino's haven,
I yielded up my latest breath, against the Moslem fighting,
I am Tsamados from the tomb, back to the world returning,
For though from heaven where I dwell, I clearly can behold thee,
To come and see thee face to face, my heart was ever longing."

"And what wouldst see among us now, in our unhappy country?
 Dost thou not know what has befallen, how fares it in Morea?"
 "Georgakēs mine, be not cast down, nor lose thy manly courage,
 If the Morea wars not now, the time again is coming
 When they will fight like savage beasts, and chase away the foemen,
 And blackened bones be strewn around the walls of Mesolongi,
 And Souli's lions prowling there, shall seize his prey exulting."
 And then the bird resumed his flight, and mounted up to heaven.

You will notice that I have been driven by stress of rhythm to accent the name of the hero on the second syllable. The Greeks pronounce it Tsma-dós.

The mountain Klephts looked with dislike on the passion of love when their hard-earned coins were taken to adorn the Captain's beloved. The following ballad shows how they dealt with the complaint:

THE CAPTAIN IN LOVE.

"Conduct thee wisely, Nicholas, as well becomes a captain,
 Nor with thy children be at strife, nor venture to insult them;
 For they an evil plot have laid, resolving they will slay thee."
 "Who cares for what the boys may say, who heeds their foolish stories?"

Well! when the blooming spring shall come, and when shall come the summer,

To Xerolibada I go, and to our ancient quarters,
 Thither I go to wed my love, to take a fair-haired maiden,
 With golden coins I'll deck my love, with strings of pearls adorn her."

The Pallicars, they heard his words, and scornful was their anger,
 Three shots they gave him all at once, and all the three were fatal.
 "Down with the weakling fool," they cried, "shoot down the worthless wanton,

From us he took the golden coins, to win the fair-haired maiden,
 Our fair-haired maid the pistol is, the sabre is our mistress."

Another and a more unusual death scene of a Klepht is described in the following ballad. Generally these mountain warriors died — as they wished to do — by the bullet. Their favorite toast, at the Klephtic feasts, was *καλὸ μολίβι* — welcome the lead. The hero of this poem seems to have lived to old age, and to have died, not exactly in bed, for they had no beds, but on a heap of green branches. It is an exquisitely characteristic compound of piety, power, and sensibility to the charms of nature. The dying hero is determined, even after death, to have a shot now and then at his old enemies the Turks. The surrounding circumstances are very naturally conceived.

THE DYING CHIEF.

The sun was setting in the west, when Demos gave his orders :
 "Hasten, my children, to the brook, to eat your bread at evening,
 And thou, Lamprakēs, nephew mine, come take thy seat before me;
 Here! wear the arms that now I wear, and be a valiant captain,
 And ye, my children, take my sword, deserted by its master,
 And cut green branches from the trees, and spread a couch to rest
 me,

And hither bring the holy man, that he may haste to shrive me,
 That I may tell him all the sins I ever have committed
 While thirty years an Armatole, and twenty-five a robber.
 But now the conqueror Death has come, and I for death am ready.
 Build me a broad and spacious tomb, and let the mound be lofty,
 That I may stand erect and fire, then stoop and load the musket;
 And on the right hand of the tomb, a window leave wide open,
 That swallows, in their flight may come, the early spring announc-
 ing,

And nightingales, of lovely May, in morning song may tell me."

I must take you now up the lofty heights of Olympus, the seat of the Homeric Gods. I had the pleasure

of hearing the following ballad sung by a dozen wild looking mountaineers, at Thermopylæ. The leader of the band, a red-haired (*ξανθὸς Μενέλαος*) and sturdy fellow named Basil, showed the most extraordinary excitement. On inquiring the reason, the Greek friend with whom I was staying, informed me that Basil — now a hard-working, honest man — had been a Klepht for ten years on Mt. Olympus. The persons in the rapid dialogue are the Poet, Olympus and Kissavos (the ancient Oeta), an Eagle, and the Head of a slain warrior.

OLYMPUS AND KISSAVOS.

Olympus once, and Kissavos, two neighboring mounts contended,
Which of the two the rain should pour, and which shed down the
snow-storm;

And Kissavos pours down the rain, Olympus sheds the snow-storm,
Then Kissavos in anger turns, and speaks to high Olympus.

KISSAVOS.

Browbeat me not, Olympus, thou by robber feet betrampled, —
For I am Kissavos, the mount, in far Larissa famous;
I am the joy of Turkish land, and of Larissa's Agas,

OLYMPUS.

Ha! Kissavos! ha! Renegade! thou Turk-betrampled hillock;
The Turks they tread thee under foot, and all Larissa's Agas;
I am Olympus, he of old, renowned the world all over,
And I have summits forty-two, and two-and-sixty fountains,
And every fount a banner has, and every bough a robber,
And on my higher summits top, an eagle fierce is sitting,
And holding in his talons clutched, a head of slaughtered warrior.

EAGLE.

What hast thou done, O head of mine, of what hast thou been
guilty?
How came the chance about that thou art clutched within my
talons?

HEAD.

Devour, O bird, my youthful strength, devour my manly valor,
 And let thy pinion grow an ell, a span thy talon lengthen,
 In Luros and Xeromeros, I was an Armatolos;
 In Chasia and Olympus next, twelve years I was a robber,
 And sixty Agas have I killed, and left their hamlets burning,
 And all the Turks and Albanese, that on the field of battle
 My hand has slain, my eagle brave, are more than can be num-
 bered.

But me the doom befell at last, to perish in the battle.

The last piece which I shall read to you is upon a subject common enough in the ballad poetry of several other nations — a ride of the living with the dead. You will remember the very striking ballad of Leonore, by Bürger, so admirably illustrated by Retsch. I think the subject is more vigorously handled by the Greek than by the German. By way of explaining some of the expressions, I will remark that the mother brings up her daughter in secret, that she may not fall under the eye of some Turkish Pacha, who might tear her from home, and shut her up in his harem. Babylon stands for some far distant country. The "golden raiment," is the raiment adorned with golden coins — a mode of personal ornamentation still followed by the maidens in many parts of Greece and Turkey. The ballad is called .

CONSTANTINE AND ARETE.

O mother, thou with thy nine sons, and with one only daughter,
 Thine only daughter, well beloved, the dearest of thy children,
 For twelve years thou didst keep the maid, the sun did not behold
 her,
 Whom in the darkness thou didst bathe, in secret braid her tresses,
 And by the starlight and the dawn, didst wind her curling ringlets,
 Nor knew the neighborhood that thou didst have so fair a daughter, —

When came to thee from Babylon a wooer's soft entreaty :
Eight of the brothers yielded not, but Constantine consented.

"O mother give thine Arete, bestow her on the stranger,
That I may have her solace dear when far away I wander."

"Though thou art wise, my Constantine, thou hast unwisely
spoken :

Be woe my lot, or be it joy, who will restore my daughter?"

He calls to witness God above, he calls the holy martyrs,
Be woe her lot, or be it joy, he would restore her daughter :
And when they wedded Arete, in that far distant country,
Then comes the year of sorrowing, and all the nine did perish.
All lonely was the mother left, like a reed alone in the meadow ;
O'er the eight graves she beats her breast, o'er eight is heard her
wailing,

And at the tomb of Constantine, she rends her hair in anguish.

"Arise, my Constantine, arise, for Arete I languish :
On God to witness thou didst call, didst call the holy martyrs,
Be woe my lot, or be it joy, thou wouldst restore my daughter."

And forth at midnight hour he fares, the silent tomb deserting,
He makes the cloud his flying steed, he makes the star his bridle,
And by the silver moon convoyed, to bring her home he journeys :
And finds her combing down her locks, abroad by silvery moonlight,
And greets the maiden from afar, and from afar bespeaks her.

"Arise, my Aretula dear, for thee our mother longeth."

"Alas ! my brother, what is this ? what wouldst at such an hour ?
If joy betide our distant home, I wear my golden raiment,
If woe betide, dear brother mine, I go as now I'm standing."

"Think not of joy, think not of woe—return as here thou stand-
est."

And while they journey on their way, all on the way returning,
They hear the Birds, and what they sing, and what the Birds are
saying.

"Ho ! see the maiden all so fair, a Ghost it is that bears her."

"Didst hear the Birds, my Constantine, didst list to what they're
saying?"

"Yes : they are Birds, and let them sing, they're Birds, and let
them chatter :"

And yonder, as they journey on, still other Birds salute them.

"What do we see, unhappy ones, ah ! woe is fallen on us ;—
Lo ! there the living sweep along, and with the dead they travel."

"Didst hear, my brother Constantine, what yonder Birds are
saying?"

"Yes! Birds they are, and let them sing, they're Birds, and let them chatter."

"I fear for thee, my Brother dear, for thou dost breathe of incense."

"Last evening late we visited the church of Saint Johannes, And there the priest perfumed me o'er with clouds of fragrant incense."

And onward as they hold their way, still other Birds bespeak them :

"O God, how wondrous is thy power, what miracles thou workest! A maid so gracious and so fair, a Ghost it is that bears her :"

'Twas heard again by Arete, and now her heart was breaking;

"Didst hearken, brother Constantine, to what the Birds are saying? Say where are now thy waving locks, thy strong thick beard, where is it?"

"A sickness sore has me befallen, and brought me near to dying." They find the house all locked and barred, they find it barred and bolted,

And all the windows of the house with cobwebs covered over.

"Unlock, O mother mine, unlock, thine Arete thou seest."

"If thou art Charon, get thee gone—I have no other children : My hapless Arete afar, in stranger lands is dwelling."

"Unlock, O mother mine, unlock, thy Constantine entreats thee. I called to witness God above, I called the holy martyrs, Were woe thy lot, or were it joy, I would restore thy daughter." And when unto the door she came, her soul from her departed.

Thirty years ago, I spoke in behalf of the ancients. I have now spoken in behalf of the modern Greeks. It is a continuation of the same theme. I am reminded by the topics I have dwelt with of a touching passage in Roman literature.

Servius Sulpicius, the prefect of Achaia, and the friend of Cicero, having heard of the death of Tullia, the beloved daughter of the great orator, wrote to him from Athens a letter of consolation. Of all the expressions of sympathy and personal regard, drawn out by the tragic events of life, and transmitted to us by

the literature of antiquity, for sadness of tone, this has always seemed to me one of the most eloquent and affecting, — affecting not only by the subjects of consolation which suggest themselves to the Roman Governor, but by the absence of those higher consolations, which, a few years later, were to be imparted to the mourning heart of humanity, by the Son of God, in a more distant Eastern land. In the course of the letter, he says : — “ Returning from Asia, while I was sailing from Ægina towards Megara, I began to gaze upon the regions around me. Behind me lay Ægina ; before me Megara ; on my right Peiræus ; on my left Corinth ; cities which once were most flourishing, but now lie overwhelmed, and in ruins.” These scenes, so full of historical interest, naturally excited in the Roman representative of the conqueror of Greece, the reflections here embodied. But, just as to the human being departing from this life, there is opened the entrance to another illimitable state of existence, so cities and nations, descending from the heights of their power and fame, and falling into decay, still enjoy, in the memories of their great men, and the intellectual achievements which have marked the periods of their glory, a life of intellectual influence, enlarging its circuit, as time goes on, and the empire of civilization extends its borders. A city or a nation which has added to the world’s treasure of art, science, and letters, ceases not to possess an influence on human affairs, when the day of its material greatness is over, and the sun of its prosperity is set. The scenes which met the eye of Sulpicius, I have often gazed upon with sadness, indeed, to think of the mu-

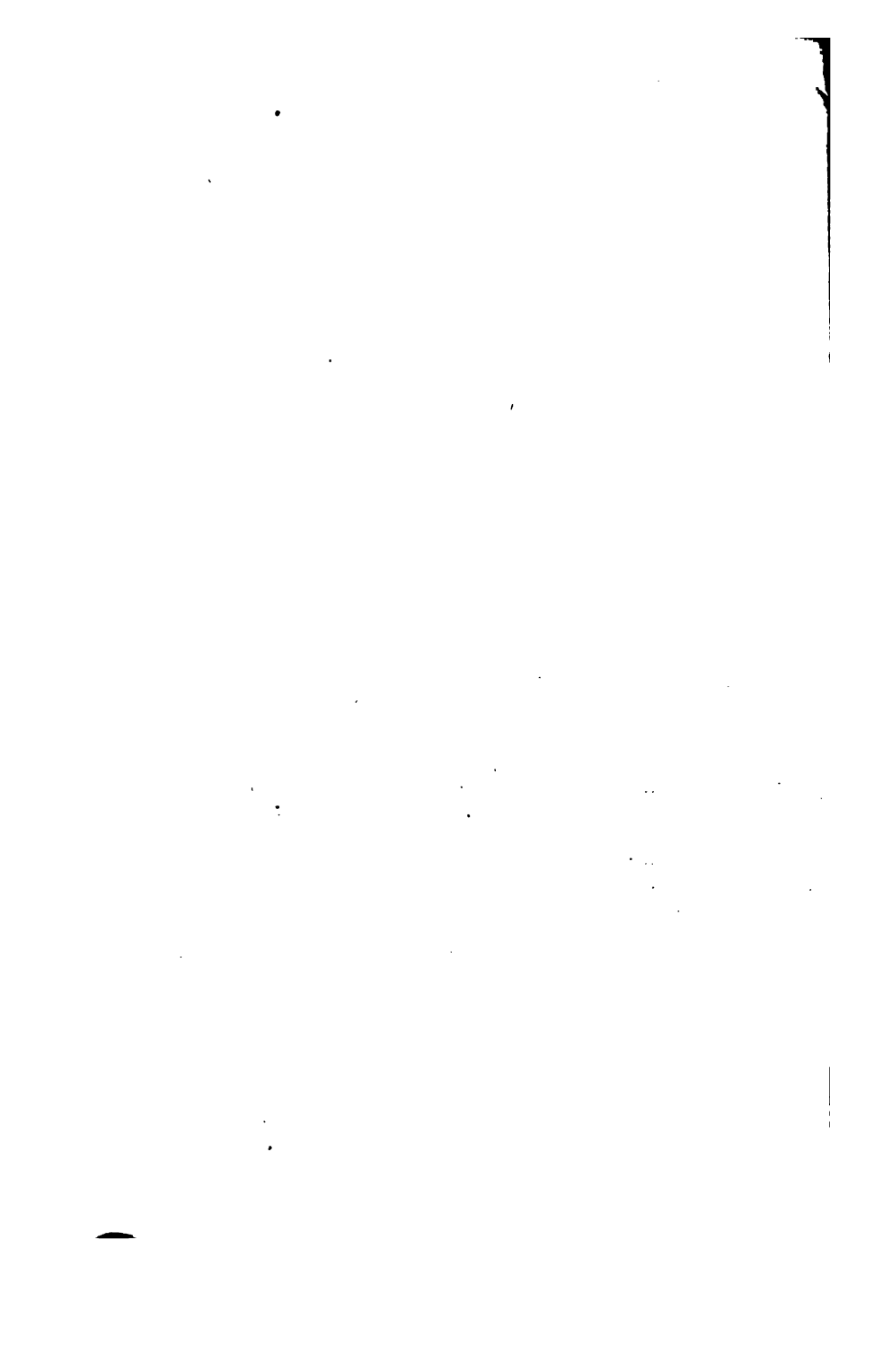
tability of national as well as individual fortunes ; but my sadness was mingled with joy, to see how indestructible is that intellectual spirit, which in antiquity raised the small but beautiful land of Greece to such loftiness of splendor and renown ; to feel that its power is not dead, but mightier over the minds of men, than it was in the days of Pericles. Greece exists in the Vatican and the Capitol. She is enthroned in the classic halls of Munich and Berlin ; she rules at Heidelberg and Bonn ; she sits in the Louvre, and the British Museum ; she is sovereign at Oxford and Cambridge, at Yale and Harvard ; and here, in this city of the Pilgrims, with her schools and libraries — her galleries of art — her public lectures — her legislative assemblies and courts of justice, — the sway of Athens is willingly acknowledged. Wherever scholarship has superadded the charm of intellectual grace to the beauties of nature, Greece still lives in the freshness of her immortal youth. And in the classic land of Hellas itself, after centuries of servitude, and only a single generation of independence restored ; — with poverty still pervading the kingdom ; communications difficult and costly ; material comforts, such as here are among the commonest necessities of life, enjoyed only by a part of the population ; that even, under these circumstances, the old Hellenic spirit, transmitted from an illustrious ancestry, animates the existing generation with great recollections and aspirations, and spurs them to such achievements in education and letters, cannot fail to kindle the best hopes of their future destiny.

NOTE.

WITH the exception of the first seven pages, and the translations, this lecture was delivered from brief notes. I can only be sure, therefore, of the order of the topics, and the substance of the lecture. The language is as near to that employed in the delivery as I have been able to make it six or eight months after the time of speaking. I have probably added some things that were not spoken, and omitted others that were. In one place I have inadvertently inserted in the text a sentence which should have formed a foot-note, inasmuch as it refers to an event — the lamented death of Pericles Argyropoulos — which took place after the lecture was delivered. I may add, that, in writing it out, I have preserved, as far as I could, the informal style of an extemporaneous discourse. Some of the poems, near the close of the lecture, I think I did not read. All of them but one have been printed before; and here and there a passage on some special topic is taken with alterations from previous papers of mine.

A few errors, not by the printers' fault, but mine, should be noted.

On p. 19, for "ὑποσχίτων,"	read ὑποχίτων.
" " 22, for "συνηρηπικῆς,"	" συνηρηπικῆς.
" " 26, for "three months,"	" four months.
" " 33, for "have passed,"	" had passed.
" " 38, for "assemblance,"	" assemblage.
" " 43, for "Ἡερί,"	" Ἡερί.
" " 46, for "later minister,"	" late minister.
" " 55, for "ἐκπαιδευτήριον,"	" ἐκπαιδευτήριον.
" " 58, for "March 26,"	" March 25.
" " 65, for "his prey,"	" their prey.
" " 66, for "piety, power,"	" piety, powder.
" " 67, for "higher summits,"	" highest summit's.
" " 72, for "dwelt,"	" dealt.



LECTURE II.

THE MASQUERADE OF THE ELEMENTS.

BY EDWARD L. YOUNG, M. D.,
OF NEW YORK, N. Y.

Two hundred years ago, a German chemist spoke of his brethren in the following brief and laconic way: "They are a strange class of mortals, impelled by an almost insane impulse to seek their pleasure among smoke and vapor, soot and flame, poisons and poverty." This idea of chemistry still widely prevails; people still regard it as an affair of deflagrations, distillations, precipitations and explosions, perpetrated by the dingy genius of the laboratory; or else, a concern of doctors and apothecaries, and associated with blue, yellow, and red globes, standing in the window with a light behind them. Nevertheless, there is another phase to the subject. Our sententious German goes on to say: "And yet, among all these evils, I seem to myself to live so sweetly, that, may I die if I would change places with the Persian King."

To those who have surrendered themselves with a true enthusiasm to these subjects, there arises such a

loving interest, such an indescribable fascination, as is rarely experienced in other pursuits. And why should it not be so? To a being gifted with transcendent reason, allied to his Creator by boundless capacities for intelligence, what pleasures can there be so serene, so profound, so satisfying, as to be thus led into the inner and secret chambers of the great temple of God? I shall be only too happy if I can engage your attention for a little time to-day, while I discourse about some of the novel and curious things of our science.

Modern chemistry teaches that nearly all the material objects around us are of a compound nature. It tells us that stones, rocks, soils, water, and air, vegetable and animal products, and all the endless materials of nature are definitely constituted of a few peculiar ingredients, which exist in these bodies in various states of combination. The chemist subjects all these kinds of matter to experiment, he analyzes them; that is, he separates and breaks them up into simpler forms, and when he can push the operation no further, he calls the last substances produced, *elements*. The elementary bodies are such as defy all efforts at decomposition. You may combine and separate them a thousand times, or let them remain in combination a thousand years, but they come out at the end with the same powers and qualities as at the beginning; the same unchanged, ultimate, simple, indestructible elements. Whether our present elements may not in future be decomposed into other and fewer kinds of matter, we cannot tell. Possibly! Science is modest, and cautious, but still progressive.

This knowledge of the constitution of matter is the foundation of the science of chemistry, and is comparatively a recent conquest of the human mind. But the special doctrine which I am now to unfold, and which I fancifully designate the "*Masquerade of the Elements*," is a still later result of chemical inquiry; it is one of the last remarkable issues of research; and yet, to comprehend it in its full significance, we must go back to early times, and trace the historic course of human thought, in reference to the subject.

That bodies differ among each other in properties, was of course known from the beginning of human experience; and that they are composed, or made up of certain parts, elements, or principles, is a notion as old as the earliest speculative knowledge. The ancient doctrine of the four elements, fire, air, earth, and water, of which all things in the universe were supposed to be constituted, was the first systematic idea of the kind, and may be traced back to the old Egyptians. This was their manner of speculation. To our outward senses, the bodies of nature appear with an endless variety of properties; color, lustre, odor, taste. But these properties are variable and changeable, and must depend upon *other* and profounder qualities. And what are these deeper fundamental and necessary properties upon which the others depend? They are four; namely, heat, cold, moisture, and dryness. These are essential first conditions. All bodies are always either warm or cold, moist or dry. These principles, combined and separated, increased and diminished, give rise to all the

primitive elements. The union of coldness and dryness produces solidity, or earth; coldness and moisture give origin to water; warmth and moisture, to air; and dryness and warmth, to fire. From these four elements, all the substances of the universe, with all their diversified properties, arise. Such was the fanciful genesis of the material world. The important thought which it involved, and which we are to seize upon, was the instability of the properties of matter. The substances of nature could be influenced and changed by the addition and subtraction of elementary qualities. These could be removed or supplied, exalted or diminished. The properties of matter were held to be shifting and communicable things, "like colors, with which painters give to white canvass the properties of a picture; or like clothes, which are put on and off, and thus determine the aspect of the person."

Now all this was of course baseless conjecture; the mere empty riot of fancy; a hasty and superficial explanation of things, made in the infancy of the human mind, before true science had yet come into existence. Do not misconstrue me as censuring or disparaging these old philosophers; they bravely began the work of inquiry; that they should have erred profoundly was inevitable. These notions were perhaps the only possible ones at first; but they were established thousands of years, and had borne no practical and positive fruit. They had resulted in no growth of science or knowledge, for they did not admit of any test or verification. They had not come from examination and study of matter. The

ancients rather neglected and despised matter ; they would not condescend to work and experiment with it ; they were satisfied to *think about it* ; and the result was only frostwork of the imagination, — castles in the air. Their mode of intellectual proceeding afforded no foothold for a start forward, and therefore admitted of no progress.

And yet, progress was to be inaugurated ; real science was to come into existence. But how ? This is a curious and interesting question. All physical science is the result of observation and experiment : — patient and careful observation, and laborious, interminable experiment. But how could science come into being while yet nothing was known of the arts, processes, contrivances, methods, and clews, by which it might be created. This was the great difficulty ; but the resources were equal to the emergency. What possible incentive could be found powerful enough to start the minds of men in an entirely new direction. What mighty and overmastering motive sufficient to rend them from their settled and ancient courses of thought and occupation, and project them upon a new and strange career of inquiry, with a momentum which should drive them on in blind and headlong desperation for a thousand years ?

It was not the love of truth for its own sake ; nor the desire simply to comprehend the secrets of nature, nor any mere intellectual consideration. We go back of the intellect, and find the impelling force among the springs of passion ; and not only that, but we find the most powerful of all human passions summoned to the service. It was the same power that

urged thousands of adventurers, after the discovery of America, to abandon their European homes, and rush to the new worlds ;—which has induced thousands within our own times to leave family and friends, and make long and painful pilgrimages to California and Pike's Peak ; and which we see every day, all around us, driving men to the borders of infatuation and madness ;—it was nothing else than the love of riches, the passion for wealth. It was the belief in the philosopher's stone, by which all common metals might be transmuted into gold. And why not ? Philosophers had taught for two thousand years, that the properties of matter are transferable ; that they may be communicated and taken away, abstracted and restored. Certainly, said they, if these properties of matter are transferable, let us transfer to silver the properties of gold. Somewhere hereabouts is a secret of boundless wealth ; let us seek and find it. This idea, the natural fruit of the old speculation, fired the imagination of men, and drove them with an unconquerable energy to the task of exploring the earth in all directions. As Professor Liebig justly remarks, it is impossible for us to conceive an idea so superbly calculated to arouse the mind and faculties of men in ignorant and barbarous ages, as that of the philosopher's stone. It could not be disproved, until nature had been rummaged and ransacked, up and down, over and over, through and through. In order to know that the philosopher's stone did not exist, the earth must be perforated and overhauled in every direction. All known substances, organic and inorganic, must be brought into

contact, observed, examined, tested, experimented upon. The thing, said they, must certainly be possible; the secret is only hidden away somewhere in the recesses of nature, to be discovered as the magnificent reward of zeal and enthusiasm of search.

But the omnipotence of the idea is not even yet fully disclosed. Its miraculous power was not to be easily circumscribed. If the metals may be thus transformed into gold, who should limit the magical power of the transforming agent? Other transmutations may also be accomplished; weakness, pain and disease, into robust and perennial health; the wondrous stone becomes an universal medicine: and even the decrepitude of old age changed to the vigor and fire of youth; it is now the elixir of life. Riches give power; without health there is no enjoyment; and wealth and health take on a new and infinite value, for this transient life is to be replaced by a terrestrial immortality. And here, the possibility of earthly happiness, full-orbed and resplendent, was just within grasp; the heaven of hitherto distant and unutterable longings was to descend and flow into the human soul, and fill it with divine felicity. All this was earnestly, intensely, and most religiously believed.

Such was the locomotive attached to one of the trains of human progress. The track, to be sure, was not laid, nor the line graded, nor yet the route determined, nor the engineer forthcoming to explore it. All was darkness and mystery. Nevertheless, some two or three hundred years after the Christian era, we find the engine in readiness, and steam up, and, animated by the most terrific of all motors,—

human passion kindled to white-hot fury, — it starts upon its perilous course. And onward, along plain and valley, through swamps and over mountains, amid rocks and forest, and with many a halt and impulsion, crash and rebound, it makes the long run of fifteen hundred years, emerging at last into the light and glory of our modern civilization.

Nor was there anything absurd in the notion of the transmutation of the metals. They who think it was all mere hallucination, profoundly misread this chapter of history. Nothing was more natural or probable, or tallied more exactly with the knowledge already acquired ; and accordingly, it was believed in by all the most learned men who distinguished these ages. And even later yet, when science had become much advanced in several of her great departments, we find the very foremost men in Europe, Leibnitz, Spinoza, Lord Bacon, and Sir Isaac Newton, all believed in the transmutation of metals, and the possibility of making gold. Of the history of alchemy, its extravagances and its sober work, its superstitious nonsense, and its possible reasons, its hope forever deferred, and its numerous and valuable discoveries, I cannot here speak, but only refer to its leading idea, and grand impelling motive. From the vagaries of alchemy sprang the facts of chemistry. Men, working in the direction of an illusive purpose, made new discoveries, which they very naturally did not much prize, but which were yet inexhaustible to the world. The science of chemistry may be regarded as established in its great principles at the close of the last century ; and yet up to this time the ancient belief

in the transmutation of the elements was hardly shaken. It was one of the formidable tasks of the epoch I speak of, to explode the old notion, and demonstrate that each element has its fixed and unalterable properties. We can now hardly conceive how intimately this idea was interwoven with universal thought. An Italian philosopher went carefully into the proof that water from melted snows was of the same kind and nature as that from common springs and wells; and Lavoisier made a course of public lectures and elaborate experiments, to show that water cannot be transmuted into earth. The doctrine of the fixed identities, and determinate, unchangeable properties of the elements, was formally adopted as the basis of the science by the general acceptance of Dalton's atomic theory at the opening of the present century.

Now, it cannot be said that this doctrine has been exploded, or that the foundations of our science have been subverted; but the progress of inquiry has developed some curious and unexpected things within the last few years, which have not a little startled our philosophers, and made it necessary for them essentially to modify their views of the nature of the elements. For although each is still held to its identity, and forbidden to turn into another element, yet it would almost seem as if they were restless under the restriction, and bound to have compensation by changing among themselves into a variety of conditions, and assuming a marked diversity of phases. We no longer know the elements each by a narrow and rigid set of properties or characters which make

up its personal identity, the true physiognomy is concealed, the personality is obscured, and the changing properties are only successive disguises which hide the real individuality. The classical student reads of strange metamorphoses which took place in the mythical ages. Gods and men were shelled out of their identities, and projected into each others semblances. Men and women were transformed into trees and flowers, beasts and fishes. But none of the wondrous things which happened in those good old times take place now. Smith may not be transformed into Brown, nor Jones into an oak or an antelope. Yet Smith may come before us in a series of characters, so that the stranger would be puzzled to know where the genuine *smithhood* of the case was to be found. Most of the chemical elements thus take on double or triple states, masquerading from one set of habitudes to another, until we presently begin to wonder if the dreams of the alchemists will not at last be realized. This doubleness, or variety of conditions, which nearly all the elements may assume, is termed *allotropism*; the term *allotropic* meaning simply *another state*. In what it consists we do not know. The word describing it explains nothing; the phenomenon is altogether mysterious. Attention was first called to it by the celebrated Berzelius, of Sweden, and since then discoveries pertaining to it have rapidly multiplied.

In illustration of this matter, let us take the familiar, tangible, solid element, sulphur. We know it in its ordinary form as a yellow, opaque, brittle substance, with a slight, peculiar odor, insoluble in water,

and consequently tasteless, melting at a temperature twenty-eight degrees above the boiling point of water, and dissolving in liquid bi-sulphate of carbon. This is the ordinary suit of properties in which sulphur presents itself. But we know it also in quite another form. If we place a little of it in a glass flask over a lamp, when the heat reaches two hundred and forty degrees, it fuses into a transparent, nearly colorless, liquid. If now we pour it into cold water, it reverts to its ordinary solid state, a yellow, half-crystalline, solid, brittle mass. But instead of pouring it out, suppose we keep it over the lamp with the continuous addition of heat. When the temperature has risen to about three hundred and twenty degrees, the limpid fluid changes its aspect, the particles link together, and the mass becomes viscid or thick, so that the flask may be completely inverted, and it will not run out. If we push the temperature still higher, the particles again unlock; fluidity again ensues, but now the liquid is of a dark brown, or amber color; it has assumed another state, and we have allotropic sulphur. If, then, we pour it again into cold water, we have no longer the yellow, brittle body with which we began, but a soft, tough, flexible substance, somewhat like India-rubber, which may be drawn out into elastic threads. The sulphur has lost its attributes of hardness, brittleness, crystalline structure, fusibility, — it does not melt so readily as before, — and its solubility, for it no longer dissolves in bi-sulphide of carbon. And with this total revolution of its nature, its physiological relations have been changed, it has lost its old and acquired a new medicinal character.

This is a fair example of the phenomena, and it is certainly full of significance. Dr. Faraday remarks: "In view of the facts, the philosopher cannot forbear asking himself the question, in what does chemical identity consist? In what will these wonderful developments of allotropism end? Whether the so-called chemical elements may not be, after all, mere allotropic conditions of fewer universal essences. Whether, to renew the speculations of the alchemists, the metals may not be so many mutations of each other by the power of science mutually convertible." There was a time, when this fundamental doctrine of the alchemists was opposed to known analogies; but it is now, says Dr. Faraday, no longer opposed to them, but only some stages beyond their present development.

But we are not dealing with empty facts, or mere barren curiosities of science. The new phenomenon has vital bearings upon our living economy; it is a high factor in physiological problems; a key to otherwise unexplained mysteries of our complex and wonderful nature. To understand this, we must first glance at the great general laws of the human constitution. The body of the grown man, as I have elsewhere written, presents to us the same unaltered aspect of form and size, for long periods of time. With the exception of furrows deepening in the countenance, an adult man may seem hardly to change for half a hundred years. But this appearance is altogether illusory, for with apparent bodily identity, there has been an active and rapid change, daily and nightly, hourly and momentarily, an incessant waste

and renewal of all the corporeal parts. A waterfall is permanent; and may present the same aspect of identity from generation to generation; but who does not know that it is merely an abiding *form*, and is made up of watery particles in a state of swift transition. The flame of a lamp presents to us, for a long time, the same appearance; but its constancy of aspect is caused by a ceaseless and orderly change in the place and conditions of the chemical atoms which carry on combustion.

Just so with man; he appears an unchanging being, endowed with permanent attributes, but he is really only an unvarying form, whose constituent particles are forever changing. Few persons have any conception of the rate at which changes go on in their bodies. The adult man introduces into his system, in the course of a year, some eight hundred pounds of solid food; about eight hundred pounds of oxygen gas from the air, and fifteen hundred pounds of water; making a ton and a half of matter, solid, liquid, and gaseous ingested annually. The living organism of man is thus a whirling vortex of incessant transformation. The heart beats sixty or seventy times a minute, and every pulsation sends forward two ounces of blood, so that the whole amount in the system rushes through the lungs once in two minutes and a half, or twenty times in an hour. Hence all the blood in the body travels through the circulatory route six or seven hundred times a day; or a total movement through the heart of ten or twelve thousand pounds of blood in twenty-four hours. Thomas Parr died one hundred and fifty-two years old. He

therefore drank upwards of one hundred tons of water ; ate sixty tons of solid food ; and inspired one hundred and twelve thousand pounds of oxygen gas from the atmosphere to act upon that food. If all the blood which passed through his heart in that long period could have been accumulated and measured as one mass, by forming a procession of vehicles each taking a ton and occupying two rods of space, such a procession would have attained the enormous length of two thousand miles.

Now all this is for a purpose. The living being is the result and representative of change on a prodigious scale, but it is for a fundamental and all-controlling reason. The life, activity, susceptibility and multiform endowments of the bodily organism, depend entirely upon these internal transformations. All parts perish in exercise, and perish at a rate proportioned to the degree and duration of the exercise. There is an incessant dying of atoms in all parts of the fabric. Half a thousand muscles minister to our purposes and work, but at each contractile spring, hosts of their constituent particles die. So too with the nerve cords : they transmit impressions and impulses only at the cost of destruction of nerve-material. The strains of music pass into the sensorium, but the auditory nerve must perish that we may revel in the delights of harmony. The universe pours itself inwards through the eye, but the retina dies in transmitting the pictorial impressions of beauty up to the throne of the mind. And so also by reflection and emotion the brain itself is disorganized and dissolved. In the processes of intellec-

tion, myriads of cerebral atoms expire. Mr. Wilson has happily observed that Jeremy Taylor foreshadowed a great physical truth when he said long ago, that "while we think a thought we die," but no modern science amends the statement and teaches that not only *whilst* but *because* we think a thought we die. Interstitial destruction is thus the prime condition of life. It is said, with reference to the casualties to which man is everywhere exposed, that "In the midst of life we are in death," but, physiologically, this is a still profounder truth; we begin to die the moment we begin to live. But the death of the old implies the birth of the new; parts perish and are reconstructed — nutrition waits upon decomposition, and thus destruction and renovation are indissolubly connected — the constant terms of the vital equation. As the disorganized products of change escape to the outward world, matter newly organized — stamped with vitality in the mint of the universe — is perpetually introduced to rebuild the failing textures. The subtle alchemy of life is thus of a twofold nature. The solid fabric is continually melting and dissolving into liquid and exhaling away into air; while vapors are condensing into liquids, and liquids congealing into solids. Blood is liquefied muscle, sinew, nerve, brain and bone; while bone, brain, nerve, sinew and muscle are solidified blood; and at every instant flesh is fusing into blood, and blood consolodating into flesh. And the red river of life flows alike to all parts, yielding its various secretions, tears, saliva, gastric juice, milk, and bile, and furnishing all the special constituents required by the

numberless structures, tissues, textures, and organs, of which the fabric is composed.

And the mechanism of this life-medium, the blood, how passing strange! A homogeneous ruby liquid to the naked eye, by the magic of the microscope it is revealed of a watery transparency, and containing vast numbers of little cells or globules which are suspended in it as the planetary orbs float in the celestial spaces. The minuteness of these blood-globes is amazing. Fifty thousand would be required to cover the head of a small pin. And yet each of these little bodies which dwell down so low in the regions of tenuity that the unaided eye could never have discovered them, seems to be an independent individual, a complex organized being, which runs a definite career, is born, grows, performs its offices, and dies with a history just like the most perfect being. But what awful contrasts do the extremes of the universe present. While the life-history of the celestial orbs involves durations so stupendous that they are taken as the fittest symbols of eternity; on the other hand the physiologist teaches us that the circulating blood-orbs are so transient that twenty millions of them perish at every beat of the pulse.

“Viewed chemically, also, the living system is a theatre of active antagonizing changes. One half of the blood, which is in the arteries, is always in one chemical condition; the other half, which is in the veins, is in another, and the whole perpetually oscillates from state to state.” The arterial blood is charged with oxygen, the prime inciter of all vital transformation. This invisible spirit of the air is the minister

of destruction within us, disrupting and disorganizing as it goes forward, yet in its consuming course unlocking the springs of action and spurring into high and incessant revolution the million-fold wheel-work of our most delicate and complex mechanism.

Do not deem me too circumstantial in this sketch. It is but a single thought that I would illustrate and enforce, but that thought embraces the highest philosophy and deepest science of our nature; it is the principle of change and interchange, the law of physiological mutation.

Now, from this remarkable facility of change, this celerity of movement throughout the full circle of bodily functions — this harmonious complexity of vital attractions — what would seem to be the natural conclusion? Clearly that a large number of elements, endowed with a rich variety of properties and opening the widest range of affinities, had been prepared to build up the corporeal structure of the animal kingdom. With operations so multifarious and orderly, and such a pliant and perfect working of the whole scheme, ought we not to expect the intervention of a multitude of agencies? Yet this plausible supposition is not only erroneous, but is flatly reversed by the facts. Of the sixty elements which comprise the world around us, only a dozen or fifteen are employed in the organic world; while of these, only *four* compose the great bulk of organized substances. If you burn a piece of wood or flesh, one or two per cent. of ashes may remain; these ashes consist of eight or ten mineral elements. But the ninety-eight or ninety-nine per cent. which

disappeared, dissolving and escaping into the air, consisted of four elements only, and it is *they* that are mainly engaged in carrying forward the extensive internal transformations of the body. These four elements are exalted to high chemical and physiological honor; they take the leading and principle share in carrying on the life phenomena of the globe. Nearly all the countless thousands of organized products, vegetable and animal; acid, basic, and neutral, nutritive and medicinal, with numberless congeners and derivatives, spring from the combinations and permutations of only four kinds of matter. What can be more amazing? That this embodiment of the divine harmonies; this incarnated music of creation, the very song of the morning stars; this swelling anthem of life, exhaustless in variations, and sounding back through the long geological ages, the very symphony and diapason of God, should all be included in a scale of but four notes, is one of those transcendent miracles of being which overwhelms the mind with never-ending astonishment.

And of these four principles, elected to a royal rank in the scale of nature, highest in the hierarchy of the elements, what can be said? Much of surpassing interest, far more than I have time to utter now. Three of them are invisible gases. No eye has ever beheld them. Real and ponderable, yet eluding the noblest sense, they hover along the border where the material world seems to fade away into the spirit land. First there is hydrogen; rarest and most ethereal of beings, lightest-winged of the aerial group. Gravity, the arch-magician, throned in the

centre of the physical realms and ruling alike the courses of pervading atoms, and of starry systems, lays his potent wand gentlest upon her of all his subjects. If restless man gets dissatisfied with the dull prosaic earth and would mount skyward, she takes him in her fairy car and bears him aloft to the cerulean altitudes. Her established home is in the world of waters ; yet she holds her revels in palaces of fire, she is the very spirit of the rising flame, and her motto is "upward forever."

Next is nitrogen, the negative element, the largest constituent of the air. Apparently impassive, unsocial and indifferent, she seems to retire from society, to repel all advances and decline all offers. But beware ! That is hardly what she means. It is surprising how far the analogies of nature extend. She is a dangerous and wicked coquette. She pretends to fly, that she may be pursued. But woe to the successful wooer ; and alas for the household into which she enters. There is treachery behind that serene placidity. Trust not that quiet and lukewarm manner, — that calm and passionless eye ; for beneath, there slumber the fires of an implacable temper, and she is more fickle than the changing winds. Persuaded to make one of a chemical group, she suddenly changes her purpose, and not only abandons it, but, Samson-like, carries away the pillars of the structure, and leaves only a heap of ruins. Where dissolution is swiftest, there is she most active. Concealed in all parts of the living system, she waits the signal of the destroyer ; and as the fabric goes down in death, she leaps to a new and resurrected life. She is imprisoned

in the explosive fulminates and in gunpowder. A spark of fire is the key that opens her dungeon — she darts forth robed in lightnings and proclaimed by thunders; her carnival is the field of slaughter, and her motto, “inconstant forever.”

Last of the sisterhood is oxygen gas, the widest distributed of all the elements. Commissioned by the Creator, far back in the dim beginning, as ruler vice-royal of primitive chaos, she is appointed to the universal command of the elementary forces, empowered to unite with and reduce them from the diffused chaotic state to the solid and orderly condition of the world. And still she holds the globe in her embrace, pursuing evermore the purpose of her destiny, to seize upon and conquer all things to herself. And everywhere she is at work, the arch-enchantress of nature's laboratory; foremost in all processes; active in every change; silently hastening the course of decay; throwing the myriad-shuttles of life; the genius of the conflagration; everywhere warring and subduing; and her motto is “conquest for ever.”

These three elements are the perfect types of the gaseous state. Of the twenty-eight or thirty gases known, most, upon sufficient pressure, abandon their forms and change to liquids, but *these* never. They have been subjected to tremendous tests, but in vain; many thousands of pounds of pressure upon the square inch fail to make them yield. Yet in the leaf, where all organized compounds finally originate, these three pure invisible essences are joined to a fourth, the exact opposite to them all, a hard, black, opaque, refractory solid. This is carbon — the fixed base,

universal solidifying constituent of all organized compounds. It is the foundation of the living structures; the solid nucleus around which these ethereal airs are clustered and condensed in the crucible of the leaf.

And is this the narrow basis upon which the host of living substances is built up? Four elements? each with a definite, unbending set of characters? Is this chemical harmony, to which I have before alluded, produced with so few notes, and without either flats or sharps? Certainly not! The foundations of life-changes are widened, and the materials made plastic and pliant, by the introduction of the principle of allotropism. This very carbon, so indurated, and inflexible and unyielding; which refuses even to melt, and is the very hardest element known, has yet a variety of allotropic disguises, and plays quite a diversity of characters in the chemical drama. Thus we have ordinary wood-charcoal; we have plumbago, or graphite; anthracite; bright, metallic-looking gas-carbon, left in the retorts after distillation of coal; and lamp-black. These are all distinctly-marked forms of carbon; separated farther from each other than many metals, and varying in their relation to heat, electricity, and chemical and molecular forces. But think you that these sooty physiognomies, these Ethiop masks, are to be accepted for what they appear — to be taken, as indicating any real blackness of nature within? By no means. The poor, despised, colored family may yet emerge transformed into angels of light. And so our shrouded and muffled friend, king coal, or whoever he may be, drops his ebony vestures and bursts upon us, prince of gems,

the brilliant and incomparable diamond, another of the forms of carbon. What different relations to light! While the dull, dead charcoal swallows up and almost extinguishes the ray, the flashing crystal scatters the luminous splendors in all directions. And their relations to heat, also, — for while the diamond is highly incombustible, and can hardly be made to burn in pure oxygen gas, at a white heat, lamp-black, on the other hand, is so combustible, that it may take fire spontaneously in the open air.

This difference of combustibility is a difference of chemical relation to oxygen gas. But of oxygen itself, — the all-encompassing, all-determining spirit of the air, — what shall I say? This, too, has its double condition, its allotropic mask. Those who are familiar with electrical experiments, will remember the odor which arises during the operation, and which has been termed the electrical odor. Professor Shonbein, a few years ago, set himself to elucidate the cause of this peculiar smell. He found it due to a substance which was generated by the electric discharge, and which he named, from the circumstance of its odor, *ozone*. And what is ozone? Why only another phase — an allotropic form of oxygen — gas; it is oxygen endowed with new and exalted attributes. Ozone may be produced not only by electricity, but in various ways. If we place a clean piece of phosphorus in the bottom of a glass jar, and partially cover it with water, ozone is immediately generated in the jar, as may be shown by the appropriate tests. Or if we place a little ether in an open jar, and then introduce into it a moderately heated glass rod, ozone

promptly appears. On the other hand, heat destroys it. If we pass ozonized air through a red-hot tube, it emerges de-ozonized — the properties are lost. It is generated continually in the atmosphere ; we cannot tell how, but probably in various ways ; chiefly, perhaps, by electrical changes. Late researches, favor the idea that *leaves* have the power of generating it. It prevails during storms of rain and snow ; and its formation appears to be promoted by a moist atmosphere. It may be for this reason that winds blowing from over the sea contain more of it than those which sweep large tracts of land. Ozone is oxygen greatly intensified in its activity ; it becomes armed with a new energy, and capable of performing chemical exploits, which, in its other and ordinary state are impossible. It decomposes compounds which, before, it could not disturb. It corrodes and oxidizes metals upon which before it could not act — for example, silver. It quickly bleaches out colors, which were comparatively permanent in the air. It de-odorizes tainted flesh, destroying the effluvium instantly. It carries woody fibre in a short time through a course of decomposition which, with common oxygen, would require years. Generated on a great scale, when we consider the entire atmosphere, it undoubtedly subserves a high purpose in the economy of the globe as a purifier of the air, and a hastener of decay and destructive changes. It has been attempted to connect its presence in the air with the prevalence of epidemics ; and though such a relation is eminently possible, it has not, as yet, been satisfactorily traced.

Now we are not for a moment permitted to doubt that the elements carry their properties with them into the organism, and produce effects there in accordance with these properties. This mysterious allotropic plasticity was conferred upon them for real purposes ; it is not an aimless caprice of nature, and we cannot explain the facts of the living system, without taking it into account. Oxygen is carried in the torrent of the circulation to all the regions of the body, destroying the textures in its consuming course, but not indiscriminately. While some parts are abandoned to its action, others are saved. That which is ready is seized, that which is not yet ready, remains unacted upon. A *selective* power is exercised ; some are taken, and others left. Now we can clearly understand how this may be, by remembering that the basal carbon of the tissues has its five-fold phases of action ; vibrating from the spontaneously combustible lamp-black, to the almost incombustible diamond ; and assuming a series of intermediate forms of variable activity. The oxygen itself has also its double or active and passive state, and may be instantly exhaled to an extraordinary intensity of effect. That the elements do thus revolve through the allotropic circles, and take on their various phases in the reactions of the system, is placed beyond question, by several considerations. First, it explains phenomena which are otherwise inexplicable. Second, we know, demonstrably, that an element in *one* allotropic state may enter a compound, and give it one character, and it may enter it in another state, and give it another character. Third, the elements are changed

in their allotropic forms by the imponderable forces ; and these forces, heat, affinity, electricity, and magnetism, are in constant play in the living system. The conditions of change are all there, its necessity is there ; and the application of the idea solves many of the old physiological puzzles. Carbon may enter the system in one alimentary compound in the state of lamp-black ; in a second, as anthracite ; in a third, as diamond ; or it may assume these masks under the direction and controlling influence of the nervous system. The bare contact of various substances exalts common oxygen into ozone ; and there is no reason to doubt that the conditions by which this change is effected may incessantly occur in the vital domain.

All this is, to me, I confess, very interesting ; for it aids to unravel the complex web of our physiological life ; it opens to us the *ways and means* of creative wisdom. But the train of thought we have started carries us to still larger and higher contemplations. The universe, though boundless, is a rational and all-connected scheme ; we everywhere touch universal principles, which carry us up to the grand and sublime. In our ordinary restricted range of thought, we regard our earthly home as an independent theatre of being ; a world of itself, containing its own springs of action and sources of power, and that the astronomical fire-works of day and night may be, indeed, a very pretty appendage, quite convenient and interesting withal, but hardly of great vital or practical account, — a very remote and foreign affair. This is quite a mistake. The dream of astrology was a prediction of science, — the celestial radiations deter-

mine earthly destinies. The fountain of terrestrial force, the base of life and organization, is the sun. The sunbeam is the "finger of God" working across the universe, and combining the material of which all living beings are formed. And not only is our sun the vital and master chemist, conducting manifold processes and universal transformations, forever transmuting matter from the dead to the living state; but he seems to have control, also, of these curious allotropic phenomena. Some portions of his rays have the power of directly changing the elements from one form to another.

A curious and startling instance of this action is afforded by a recent experiment of Professor Draper, the extreme interest of the result must be my apology for reference to the technical process. Those of you who may happen to have dabbled somewhat in chemistry, and, indeed, all who have read upon the subject, will remember that nitric acid, or aquafortis as it was formerly termed, is an extremely powerful corrosive, or oxidizing agent; and is capable of dissolving most metals. Gold it does not dissolve or affect; and because it is not tarnished in the air, and is not acted upon in this way, and seems to be exempted from the conditions of the vulgar metallic herd, it is called a royal or noble metal. Silver, on the other hand, is dissolved by nitric acid. The acid combines with it, forming a compound known as nitrate of silver. The pure metallic silver disappears in the solution, which is clear and transparent as water. By the proper method of precipitation, the silver may be separated and recovered in its pure, brilliant,

white, metallic state. This is considered a fixed property of silver, always to dissolve in nitric acid. Dr. Draper took a glass flask, two inches in diameter, containing nitric acid diluted with its own bulk of water, — a powerful mixture to act upon silver. Into the flask he then poured, alternately, small quantities of solution of nitrate of silver, and of hydrochloric acid. This acid decomposes the nitrate of silver, forming an insoluble chloride of silver, which fills the flask as a milky precipitate. The conditions are now favorable for bringing the sunbeam into action upon it. The solar ray could not have taken effect upon the nitrate of silver solution, for it is transparent, and lets the beam slip through; it cannot do anything, unless it is assisted or absorbed. The flask contains myriads of little solid particles of chloride of silver floating through the liquid medium upon which the solar radiations are expended. Having thus got the silver in a shape to be acted upon, that is, combined with chlorine and diffused through the flask, Dr. Draper arranged a twelve inch burning lens, so as to throw its brilliant cone of light into the flask. Action immediately commenced; chlorine was set free, and the metal separated. He continued the exposure from eleven till one o'clock, which was equal to seventy-two hours of continuous meridian sun. In this way, I said, he got the metal free; but what was it? It could not be silver, or at least, ordinary silver, for it was liberated in the midst of nitric acid, and did not dissolve. That which refuses to dissolve in nitric acid, whatever it may be, exhibits one of the properties of gold. Again he

burnished it in an agate mortar ; when lo ! it did not give the true silver reflection. It had a yellowish cast, another of the symptoms of gold ! Unfortunately, or fortunately, the metal did not remain in this condition ; its new qualities were only transiently assumed. Yet the case serves as an illustration of the power of the sun to effect allotropic transmutation. And thus it would seem that the fabled powers ascribed of old to the philosopher's stone, we finally realize as a property of the celestial radiations.

Let me now notice another element in this connection, which opens a different, and, to me, still more interesting train of thought. It was just two hundred years ago that an alchemist of Hamburg, operating upon one of the products of the human body, to find something that might convert lead into gold, discovered a new and most remarkable substance. It possessed the marvellous property of shining by itself in the dark, and was hence named *phosphorus* — the bearer of light. "If touched, it took fire and burned furiously, exhaling a dense white cloud, which gathered like fleeces of snow, but, unlike snow, hissing like red-hot iron when touched with water ; or if brought into contact with the body, blistering it like living fire." The alchemists were transfixed with wonder. The strange body would soon take fire in the air ; and so it was kept in glass vials filled with water ; and in this way precious little bits of it were circulated round among the initiated, and the devout alchemist was often edified in his laboratory at night by the lambent light of this singular substance. But what was the fiery and terrible

thing? A demon? But the awful import of its origin! It was produced from the human body! Strange thoughts were then provoked. Had the cunning alchemist at last seized upon the incarnate principle of evil? the very seed of wickedness in human nature? Was it, indeed, the true diabolic element, and could more of it be extracted from a sinful man than a holy one? Perhaps not; they hardly dared to hope that they had really caught and caged the Devil; but that they had captured one of the family was beyond doubt, and so the mysterious substance passed for a long time, amongst the adepts, under the name of the "Son of Satan." And, indeed, a most fiery-tempered and unmanageable creature it was, — difficult and perilous to deal with, — an ugly imp, breathing fire and flame in the air, and only to be controlled by the discipline of perpetual strangling and suffocation in water. And even yet, with all our knowledge, skill, and care, it is the terror of the laboratory; and there is scarcely a chemist who has not been in some degree a martyr to its violence. It has the most intense chemical affinities. When exposed to the air, it instantly commences a double action. It unites with one portion of oxygen, forming phosphoric acid; while it acts upon another portion in another way, rousing and transforming it into ozone. It is a rapid and malignant poison. Hardly a year passes that some poor child does not fall a victim to the minute portion which it thoughtlessly eats from the tip of a friction match; while workers at the match-manufacture are liable to have the bones of the jaw diseased and rotted away by the corrosive

phosphoric vapors. And yet this element, with all its fierce and deadly properties, is an essential and constant ingredient of the living body. This might puzzle us ; but we remember the *masquerade of the elements*, and the difficulty of the case at once disappears.

Phosphorus, too, exemplifies this curious allotropic law, and a signal illustration it is. It has a six-fold mutation, — six disguises which it may assume as circumstances require, — six suits of characters. Pardon me for enumerating them. The chemist has to do with this matter ; and we all know how prone he is to the employment of hard words. Phosphorus thus takes the shape of, *first*, a vitreous, glass-like body, vitreous phosphorus. *Second*, a symmetrical crystal. *Third*, a white, amorphous (non-crystalline) solid. *Fourth*, a soft, elastic substance, like caoutchouc. *Fifth*, a black, amorphous solid. *Sixth*, a red, amorphous solid. Of these conditions, several have not been investigated ; the whole matter is new, and time is required to find out more about them. We therefore confine our attention to two of these conditions, — the first and last enumerated. The first, or vitreous phosphorus, — the glassy, wax-like kind, which we preserve under water, — is its common or active form ; while the red, amorphous variety is a condition altogether opposite. So different, indeed, is this red modification of phosphorus from the common form, that though it has been in the chemist's hands for nearly a century, he has only very recently recognized that it is phosphorus.

This is the element in the passive and peaceful state. The wicked demon is converted into an inno-

cent saint ; the slashing and slaughterous soldier has suddenly become an inoffensive peace-man of the most placid and Quaker-like demeanor. Professor Wilson thus enumerates its properties. " This allotropic phosphorus is red in color ; heavier than the common kind ; does not shine in the dark, nor melt at the heat of boiling water. It exhales no vapor or odor, is not oxidized in the air ; does not change oxygen into ozone ; is chemically indifferent towards other elements ; may be handled with impunity, or carried exposed in the pocket ; and is not poisonous when administered in doses a hundred times greater than would be fatal in the common form." It is torpid, or in a state of profound slumber. And though no amount of shouting, shaking, or tickling will awaken the sleeper, still it is not the slumber of death. Try, then, the virtue of fire ; and as the heat reaches five hundred degrees, the slumberer is aroused ; he leaps up in a raging passion, seizes his deadly weapons, and it is now necessary for the intruder to beware.

But where is the sorcerer who can bind this furious creature in his all-subduing spell ? Again it is the sun. A thin layer of phosphorus, in the active state, is sealed between two plates of glass, and exposed to the sun in the solar spectrum. In the violet region where the chemical power is highest, active phosphorus is changed to the passive state. But the crucible of the sun is the green vegetable leaf. Botany explains that the thousand rootlets of the plant gather up the little chemical particles from the soil, to be worked up in the vegetable factory, and, among others, compounds of phosphorus. These are carried

up to the leaf in the sap, and then chemistry tells us, that they are decomposed by the sunbeam, phosphorus is set free, thrown into the passive state, and then laid up in the nutritive substances destined for the food of man. United with certain oily compounds, it is introduced into the living system, passes into the circulation, and though bathed in arterial blood, is not acted on or oxidized by it. It is neutral and inert, ready to be borne whithersoever it is intended to go. There is a gradation of values among the parts of the living organism. Some perform subordinate services, others are of a nobler rank. The nervous system is highest in the scale of importance; and *that* is the destination of passive allotropic phosphorus. The ultimate nerve-filaments are of almost inconceivable minuteness. They are only half the thickness of the finest fibre spun by the silkworm. Five thousand of them might be laid side by side within the breadth of an inch. Yet these wondrously fine threads, which constitute the telegraph system of the body, and transmit despatches in all directions; these lines of more than gossamer delicacy are in reality tubes or pipes containing this phosphorized, oily pulp. In the brain, also, the phosphorized compounds are stored away in large proportion,—they are essential constituents of the cerebral matter. In every fifty ounces of nerve and brain matter, forty ounces are pure water; five or six ounces are fatty substance, and there is one ounce of pure phosphorus. The average weight of the brain of man is forty-five ounces; nearly one ounce of this element, therefore, is distributed through the cerebral region. The brain

is the organ of intellection; and we now begin to perceive the exalted office of this remarkable constituent. I said that the four organic elements were elevated to a high honor; but in this elemental hierarchy, phosphorus seems to have attained a still loftier distinction. It seems to be the last, most intimate link which connects the worlds of matter and mind. It aids to carry forward our feeling, willing, and thinking operations. In the passive condition it waits to perform its grand function. At the proper signal, and in the twinkling of an eye, it drops the impassive mask, and rushes into the embrace of oxygen, literally flaming, that thoughts may breathe and words may burn. And thus we find at last, that the light-bearer of the old alchemist is transmuted and transformed in the very laboratory of the soul. As has been beautifully remarked, how fitting that it should shine in the dark,—it is the symbol of its physiological destiny. It is proper, indeed, that passive phosphorus, upon which the mind first impresses itself, should owe its birth to the sun, and be rocked to sleep among flowers.

How mind and matter are joined, we do not know; nor, indeed, the ultimate *how*, or essential innermost cause of any phenomena. We are confounded in the presence of a falling stone or a burning candle. There are everywhere limits which the mind cannot pass. We may learn the conditions of the fall of the stone, and generalize them into the universal principles or laws of descending bodies; or we may elucidate the facts of the burning candle, and from these, rise to the laws of combustion; but the underlying essences, the

occult causations, transcend the grasp of our faculties. So with the mind and its instrument; how they are associated we do not know, but much of their conditions we may understand,—they are proper matters of inquiry. And thus it has been found, that no intellectual operation can take place except it be attended with the oxidation of phosphorus. I do not say that mental operations arise, or originate in material changes; but only that, in the action of mind on the external world, these chemical changes intervene.

And thus the consideration of these singular properties of matter, opens the doorway to the temple of mind, and unfolds to us the most august contemplation that can engage the powers of human thought. For what facts of our nature are so grand and awful, as those which concern the alliance of the spiritual and material? And what part of the creation of God is to be approached with such awe, such solemn and unspeakable interest, as the human brain. Is it not the crown of the universe,—an institution of the Almighty for the management of the affairs of the world? In this narrow chamber, which is so small that a man's hand may cover it, what grand events transpire! Within its walls occur the sublimest order of phenomena. The thoughts that have revolutionized the world, originated here. Every achievement which sheds glory upon the race,—projects which involve all nations in their operations,—which radiate impulses to the ends of the earth, and send undulations of power down the current of time for thousands of years,—originate here. Nay, did not all inven-

tions and discoveries, all arts, sciences, literatures, and civilizations come into existence first in the human brain ?

It is customary to point to the heavens as the sublimest object that can engage human attention ; and certainly the contemplation of its magnificent scenery must ever awaken the profoundest wonder. Those ponderous revolvent orbs, sweeping through the shoreless amplitudes, as if hastening into the vortex of chaos ; and yet returning through their long celestial circuits with the punctuality of the all-controlling ; those gorgeous galaxies of stars, sunk so deep in the abysses of space, as to be descried only by the telescope ; — what are they all but types of the infinite, — fit and fearful emblems of eternity. And yet I point you to an object grander far than all these, and which may kindle within us a still more exalted order of emotions. It is the little organ in which that magnificent scheme is registered, miniaturized, and reproduced. The cerebral matter receives in its plastic substance the minute representation of that majestic universe. Those everlasting heavens, with all their magnitudes, distances, harmonies and splendors, are duplicated in the brain of the astronomer. He deals with the transcript photographed upon the tablets of his brain. We are told of the glory of the primitive creation ; but what should we know of it, if, in all its fidelity of aspect and fulness of reality, the universe were not re-created in this living alembic of thought ? The human brain ! It is, indeed a laboratory of wonders, — the master-piece of the Most High.

And thus it is ever with science. It sheds a glory over the neglected and unvalued, and converts the commonest spot into a museum of marvels. How impressively it teaches the connection of all orders of being with each other. Objects the most remote and diverse are brought into beautiful relation. Celestial radiations, the growth of plants, and the thinking of men, are indissolubly connected.

And as we go on, the veils are progressively lifted; new and delightful surprises await us, and we realize the prophetic vision of a new heavens and a new earth.

LECTURE III.

THE NECESSITY OF EDUCATION IN A FREE STATE.

BY MOSES T. BROWN, Esq.,
OF TOLEDO, OHIO.

ON the occasion of the last celebration of the anniversary of American Independence in this city of Boston, New England's favorite orator pronounced the civic oration. Many of you here present listened in person to his glowing and earnest eloquence, and the press, that great servitor of the public, soon brought the printed thoughts to the door of such as were absent.

You will remember how thoroughly the attention of the whole country was arrested, and the comments of the leading journalists showed the current of popular thought to run deep and strong. The orator's theme was the defence of popular government, against, as he expressed it, "misgivings at home and disparagement abroad."

The immediate occasion was the assertion of Earl Grey, made in a debate in the House of Lords, on the 19th of April, on the question of the extension of the elective franchise in England. The example of the

United States was quoted as showing the evils of enlarged suffrage. The British Lord asserted that in the United States, since the Revolutionary period, and by the undue extension of the right of suffrage, "our elections have become a mockery, our legislators venal, our courts tainted with party spirit, our laws cobwebs, which the rich and poor alike break through, and the country and government, in all its branches, given over to corruption, violence, and a general disregard of public morality." The answer to this scathing criticism of the English Lord was, not alone a noble defence of the right of free suffrage, but a glowing prophecy of the future greatness of the Republic, and of the entire safety of resting the government in the hands of the governed people.

But, is it not well to consider whether there is no significance in the fact that so eminent an orator and thinker should deem it necessary to go into a defence, before the country, of our free institutions, and whether the very eagerness with which the press and people received and adopted this defence, while it shows a deep rooted attachment to popular government, does not also show a lurking suspicion in the popular mind that we shall repeat the history and experience of the earlier Republics, and that there is well grounded apprehension, (to quote Mr. Everett's inquiry on that occasion,) "that we have, indeed, reached, that we have passed, the meridian, and have now to look forward to an evening of degeneracy, and the closing in of a rayless and hopeless night of political decline."

With none of the spirit of an alarmist, would I

quote Lord Macaulay's opinion of our government, as expressed in a letter written in 1857, in reply to Henry S. Randall, the author of the "Life of Jefferson."

Said the English historian: "I am certain that I never wrote a line, and that I never in Parliament, in conversation, or even on the hustings, uttered a word indicating an opinion, that the supreme authority of a State ought to be intrusted to a majority of citizens, told by the head. I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty or civilization, or both."

I have not quoted the hostile opinions of these thoughtful men, to weaken your faith in the permanency of our institutions. Loyalty to administrations there may not be in this country; loyalty to the principles underlying our government there is. Indeed, it is deeper than mere opinion; it is born of the race from which we come, and there is much generic truth in what has been alleged, that all Saxons are Protestants, and all Celts Catholic,—that Celts love unity of power, and Saxons the representative principle. Emerson has said truly, that race in the Negro is of appalling importance. I am aware that it is no unusual thing for Americans, when abroad, to speak slightly of their country, and some of the representatives of our national government have given little of sympathy or encouragement to the free spirit in Europe. What wonder that the unfriendly echo of their words sometimes reaches us, from those educated under a constitutional monarchy so secure and well-founded as England.

I see before me Educators from all parts of our common country,—men who have given a life-time to the service of the great cause that calls us together here to-day, and at whose feet I feel like sitting, wanting experience, wanting knowledge, wanting everything, save a little of enthusiasm,—and to such men I appeal, to say whether, in their opinion, there is no danger that this grand experiment of Free Government now on trial here, “for the whole world and for all time,” may prove a failure; and prove so, because of a neglect of those means which past experience, the unanimous testimony of the founders of these free Commonwealths, and their own settled convictions, alike declare to be indispensable in a government founded upon the popular will. With no hope of giving you new thought, and with a consciousness that the subject has been often presented by those able to treat it both wisely and with learning, I ask your attention to some thoughts upon “*The Necessity of Education in a Free State.*” Carlyle, in one expressive sentence, thus sums up the highest office and use of human government: “The great test of government,” said he, “is to educate men.” And Daniel Webster expressed the same thought as tersely, and with better directness to our times, when he said, “The merit of the Colonies was, that they produced Washington.”

Now, the thought here is, not alone that institutions produce men, that out of the exigencies of the times, out of the troubles, prosperities, or decay of Governments, arise the Washingtons or Garibaldis, master spirits, to “ride the whirlwind and direct the storm” of revolution, but that no Government can be

secure which does not educate the mass of its subjects into a recognition of the principles upon which the State is founded, and respect for the governing powers. A Government may thus be termed, in one sort, a huge machine, whose office it is to manufacture opinions, to perpetuate rulerships, and so to strengthen the power and influence of the State. Luther applied this principle in religion, and seems to have regarded the school as a necessity in a Protestant community. It cannot be otherwise, as a protest without a reason is senseless. The idea at the base of the reformation was the assertion of the right of every man to do his own thinking in affairs of religion, and it implied far more than this. The duty to educate the child, that he might be able to think. "Send your children to school," said the great reformer, "and if they have to beg for a living, you have nevertheless given to God a noble piece of timber, out of which he will carve something."

Thus, all Governments tend to become mere conservators of the idea upon which they are based. What are our histories but the record of the attempts of Governments and rulers to maintain ideas made visible in institutions, from hostile forces within or without the State. Thus, in Persia, Crete, and Lacedemon, public institutions were formed to regulate and promote the education of children in things calculated to render them useful citizens, and to adapt their minds and manners to the genius of the Government.

The Empire of Rome was founded on military supremacy; hence the education of the people became a military education. It served its use; lacking the

moral element, — lacking those spiritual forces which form a national conscience, — what wonder that the northern Goth and Vandal, and the more terrible scourges of wealth and luxury, finally triumphed !

England, whose common people are inborn democrats, with a native dislike of political or social inequalities, perpetuates, through the force of ancient law, custom and education, her nobility and her aristocracy. Her great Colleges of Oxford and Cambridge graduate England's chivalry, and are practically shut against the unprivileged classes. Said the observant author of "English Traits," "These seminaries are finishing schools for the upper classes, and not for the poor. Oxford, which equals in wealth several of the smaller European States, shuts up the lectureships which were made (by the old charter) public for all men thereunto to have concourse, and misspends the revenues bestowed for such youths 'as should be most meet for towardness, poverty and painfulness.'"

You will pardon one other illustration of this truth, drawn from our early colonial history, showing that the Colonists from Great Britain brought with them fixed ideas, both of government and religion, which they attempted to organize into a State and to preserve by educational forces. At Jamestown and at Plymouth two English colonies were planted, differing in purpose, and widely differing in both civil and religious ideas. The English Cavalier at Jamestown was a Monarchist. The Puritan was a Democrat. The Cavalier was a conformist; the Puritan a non-conformist in religion. The former represented the visible court and church of England. The latter was

inspired with a vision of a new State without a king, and a new church without a bishop. Now, history relates, that sixty-four years after the settlement of Virginia, Sir William Berkeley, then Governor of the Province, in an official communication to the Lords of the Colony, said, "I thank God, that there are no free schools, nor printing presses here, and I hope we shall not have them for these hundred years, — for learning hath brought disobedience and heresy and sects into the world, and printing hath divulged them in libels against the best of governments."

How was it with the colony at Plymouth? Turning to the records, we find Roger Ludlow, in 1642, inciting the colonial legislature to give attention to domestic education, and defining the "Barbarism of Ignorance" with as much caustic severity as a Massachusetts Senator of to-day would the "Barbarism of Slavery!" The Legislature, among other laws, enacted — "Forasmuch as the good education of children is of singular behoof and benefit to any Commonwealth, and whereas many parents and masters are too negligent of their duty in that kind — the Selectmen of every town, in the several precincts and quarters where they dwell, shall have a vigilant eye over their brethren and neighbors, to see, first, that none of them shall suffer so much barbarism in any of their families, as not to endeavor to teach, by themselves or others, their children or apprentices, so much learning as may enable them perfectly to read the English tongue, upon penalty of 20 shillings for each neglect therein."

A further enactment provided for the support of

the teacher, "that the colony might never be without a 'sufficient schoolmaster.'"

Now I insist that Sir Wm. Berkeley was as true an educator, for a purpose, (the purpose to strengthen the idea upon which the colony was founded,) as was Puritan Roger Ludlow.

Look at the circumstances! A new country gave ample opportunity to ultimate the representative ideas of the two classes in England, to wit, the aristocratic and the democratic. And each used the means best adapted to the end to be produced. The operative principle was the same in either case, viz.: Educating the people into loyalty to the State.

Here, then, in America, by these two colonists was a statement of two ideas, antagonistic in their nature and operation, one or the other of which has been at the foundation of every State, so modified, however, by circumstances, that no government has wholly and purely illustrated either.

They may be stated briefly, as 1st — The Absolutist idea, that man was made for the State and to serve it. 2d, — The Democratic idea, that the State should be made by man and to serve him.

The thirteen colonies, through their representatives, in the old Independence Hall, in Philadelphia, although some contrariety of opinion existed, with singular unanimity, declared for the Democratic idea. That the individual is superior to the State, that the office of the State is to secure to him the right to himself and to the results of his employed faculties. That man (to quote Bancroft) is superior to his accidents, or, as an eloquent German in the West, who I believe

comprehends, from his Saxon composition, the genius of our institutions, has stated it, paraphrasing Jefferson's immortal declaration of the inalienable right of the individual to life, liberty, and the pursuit of happiness,

To man, his birth-right. To labor — freedom.

To him who wants to labor — work and independence.

To him who works — his dues.

The argument of the necessity of an active and thorough system of education, to give permanency and life to a State founded upon such ideas, is so direct and plain as to seem almost axiomatic. It is stating a conclusion, the premises for which are already obvious. The plainest statement is, therefore, the best. Our government is founded, in exact words, "in the consent of the governed." The people are sovereign in fact, as well as in theory, hence the great conservative power must be popular intelligence, acting through the medium of public opinion, and the great destructive power, popular ignorance, acting through the same medium. In this view, what a significance have our popular elections! What an engine of conservation or destruction is the ballot-box. The ballot of the citizen becomes the supreme power in the State.

Said Robert Rantoul, — "Every man among us is called upon to pass his judgment upon the most complicated problems of political science. Ought he not to understand that which he must decide? And how can he understand these often abstruse and really difficult questions, without a knowledge of the particular facts in the case before him, and correct

general information upon political economy, history, the nature, attributes, and mode of operation of civil government, and above all, the nature of man. These are essential to intelligent legislation, and with us every voter is a legislator, for he chooses his representatives, with express reference to their opinions upon a thousand matters which he has already settled in his own mind."

Fortunately, there is little need of urging argument upon this topic, to insure its general recognition among the mass of the people, for with all the evidences of our material prosperity, there comes, we are glad to think, the increasing evidence, that deep in the popular heart rests, secure, the conviction that without education there can be no such thing as self-government. I said that there was a conviction of the necessity of education to the security of the State; perhaps I had better have said a popular sentiment in that direction, which it is our duty to ripen into a real and lasting conviction.

In this matter of education, people are ready to assent to general propositions. They are ready to educate in the abstract. It is well, say they, that the State should foster learning, or the city found the public schools. It is good to have the public library and the lyceum, and, now-a-days, the gymnasium. It is a sad thing, say they, to see the neglected children of the street, and to know that neglect is hardening them into that dangerous class, food for gunpowder abroad, but which here fills our prisons and swells our criminal calendar! The perpetual product of our boasted civilization! The perpetual

reproach of our philanthropy ! The perpetual shame of our Christianity !

Do we consider the trite truth, perhaps often spoken and many times, yet always too solemnly true to make it out of place again to utter it : that the child must be educated, whether we will it or not. By the very fact of the endowment of faculties, by the force of the natural laws of growth and expansion, by the existence of external nature, awakening thought, desire, feeling ! by the gift of a soul, and the hope of immortality ! God has put in our hands the means, will he not hold us responsible for the results ? In the primal sense and full signification of that derived word in our tongue, let every child born into the State receive the education of virtue through home influence, the school, the lyceum, the church, rather than that of vice through neglect, the street, and the saloon. Educated in a just sense ! Led upward ! Led out of the mere existence he has in common with all animals ! Out of the reign and rule of evil propensities ; out of the despotism of the passions and the hopeless bondage of the vices ; into that true freedom, which will result in the enlightened understanding, the disciplined temper, mind, and habit of mature manhood !

Yes ; this is the real use of life, is it not ? Tell me why this round earth belted with zones ? Why the suggestive stars at night ? Why the appealing mysteries of God's natural laws, hidden to the unobservant ? Why these universal human instincts, drawing us together in families, home, and society, if they be not

God's appointed means to discipline us, so that, at the last,

"The mind and soul according well,
May make one music as before."

In conclusion, it has seemed proper and fit to use the remainder of the time allotted me, in discussing two prominent sources of danger to our system of public education, and thereby to the State:—

1st. The danger from the foreign element in our midst, — the danger from immigration.

2d. The danger to our schools arising from sectarian influences.

Each year brings to our shores thousands of emigrants from the over-peopled countries of Europe. Led by the same considerations that tempt the mass of mankind everywhere to quit the soil that bore them, they come with the simple desire to better their condition!

The policy of our States has been, in the main, liberal toward the foreigner. Only now and then has the political sea been lashed into fury, by competition in labor, by political or religious differences of opinion, or by the strong antipathies of races, to become calm again when the immediate exciting cause had died out, through the return of reason and the all-pervading sentiment of toleration.

This liberality towards those of foreign birth is due, perhaps, as much to the fact, that our country is new, our lands unoccupied, our physical resources undeveloped, as to the existence of those higher sentiments of equality and political justice, which prompt us to

welcome others to the enjoyment of blessings so much prized by ourselves.

Glancing at the census tables, one is surprised at our power of absorbing and assimilating the foreign element. In that great year of immigration into this country, 1851, more than four hundred thousand persons landed upon our shores. Pushed away by their necessities from our crowded seaport cities, the Great West received them hospitably, and forthwith began to Americanize, assimilating them with the same ease that her prairies drink in the rain and dews. Thus immigration, so far as our material interests are involved, is an incalculable blessing. Every immigrant, willing to work, adds something to the wealth of the State he enters. He also helps to elevate the standard of general intelligence among the native population, by forcing the American-born into those pursuits requiring more of brain than muscle. As might be expected, he brings with him a love for the social customs, and (if he has not been oppressed by them at home) for the political and religious institutions of the country from which he comes. His first instinct is, to reproduce in this new land the familiar home customs and home institutions which he prizes, and strenuously to oppose those which he is conscious have enslaved him. Our Puritan ancestors did the same. It is the universal human instinct !

Now to state the plain statistical fact, that thousands of foreign birth are annually landing upon our shores,—that many of them, victims of oppression abroad, by a strange impulse of nature ally themselves with tyranny and vice, and oppose free sentiments

and education, suggests with emphatic earnestness the practical questions which must present themselves to the mind of the statesman and the educator, how shall this vast tide of human life be prevented from inundating us? how led into the peaceful channels of industry and thrift, and into a cheerful obedience to law, justice, and right?

In answer to these questions, I have endeavored to show the "Necessity of Education as a conservative power in a Free State," and this necessity imposes upon us a duty, which it is suicide to omit,—the duty to educate.

The State then is bound, as a measure of self-preservation, to provide for the secular and rudimental education of its whole population. And, 2d, it should provide for the education, by public schools, of every child within its borders, and should remove and avoid any just and well-founded grounds of complaint existing in the minds of any portion of the people against the public schools.

This leads me to the discussion of a question upon which, I am aware, there are wide differences of opinion among educators, and among some portion of the people,—decided, and in many instances prejudiced, opinions,—but which I do not feel at liberty to pass by, believing it to be a vital, practical question, and one which must sooner or later be met. I refer to the question, How far can religious education be made a part of our school system, and what concessions, if any, is it right and just to make to those holding different opinions in regard to religious teaching in our public schools?

Two cases of comparatively recent occurrence seem to force this question upon us. The case (no doubt fresh in your minds) of the boy Wall, in this city of Boston, who was punished by his teacher for a persistent and firm refusal to join in the religious exercises recommended by the School Committee of the city, having been instructed by his father and by his religious teacher not to take part in them.

The other, the more recent difficulty in the city of New York, in which it is alleged that teachers of one religious faith were removed from the public schools, and their places filled by those of another faith, not on grounds of incompetency or unfitness, but on strictly sectarian grounds. I do not cite these cases to discuss them at all, nor to advance any opinions upon particular circumstances in either case, which might be urged to palliate or excuse what, at first, might seem the plainest and most flagrant violation of the rights of conscience. I refer to them simply and earnestly to call your attention to the fact that these differences of opinion exist, that they are endangering our public school system, and are crippling its usefulness for a large class, whom to neglect is to consign to ignorance, vice, and crime, and to convert into enemies to social order and to the security of the State "the dangerous class," as they are expressively termed in Europe.

It must be remembered, too, that this contest has its origin in the religious differences of those who are equally taxed to support the public schools, and who, by right, can claim equal benefits in them. And when we consider the tenacity with which we, our-

selves, cling to the religious faith of our fathers, — the faith taught us at our mother's knee, hallowed by the recollections of early childhood, and made stronger and more real in our mature manhood by the severe discipline and trial of life, — we shall not, I am sure, wonder that others have as strong convictions and as real attachments to an early faith deeply rooted in the soul, but shall be constrained to exercise that generous charity, "which suffereth long, and is kind," the chiefest ornament of Christian character!

In discussing this question of the differences between the two great divisions of Christians, the Catholics and the Protestants, in regard to religious instruction in the Common Schools, two capital errors seem to be widely entertained. The first error is, the assumption that our State and Federal governments are Protestant, or, in other words, that the State is Protestant because a majority of the present inhabitants of the United States are Protestants.

Now the State is Christian in its laws and institutions, but there is no State form of religion. England and Prussia are Protestant States, for Protestantism is the form of Christianity officially recognized by the State. Protestantism is the State religion. The Constitution of the United States establishes no form of religion. It is neutral and wholly tolerant. There is no direct word in it upon the subject. The only clause that I can find bearing at all upon this question is negative in character. A part of Art. IV. of the Constitution, regarding the oath of public officers, reads: "But no religious test shall ever be required as a qualification to any office of public trust in the United States."

As in the United States Constitution, so in most of the State Constitutions that I have been able to examine, there is no assumption that the State is Protestant. This Commonwealth of Massachusetts has struck out from its Constitution the only word which could justify the assertion that the State is Protestant. A clause in Art. III. of that part of the Massachusetts Constitution, called "A declaration of the rights of the inhabitants of the Commonwealth of Massachusetts," as it originally stood, reads: "As the happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion, and morality, therefore the people of this Commonwealth have the right to invest the Legislature with power to authorize and require the several towns, parishes, &c., to make provision for the public worship of God, and for the support and maintenance of public Protestant teachers of piety, religion, and morality, in all cases where such provision shall not be made voluntarily."

Now, note the growth of tolerant opinion! An amendment adopted by the Legislatures of the years 1832 and 1833, and approved and ratified by the people, was substituted for this article. It is Art. XI. of the amendments to the Constitution, and in the Revised Statutes of 1835 is described by the title, "Religious Freedom Established." The amendment, after the same general recital, proceeds: "Therefore the several religious societies of the Commonwealth, whether corporate or unincorporate, shall have the right to elect their pastors or religious teachers." Thus striking out the word Protestant, and the re-

quirement, by State authority, to support any form of religious worship. The State of New Hampshire has an article in her Constitution prohibiting a Catholic from holding office, but the spirit of the people is opposed to such a test ; and the largest city in the State was represented, in part, in the last Legislature, by a Catholic, and no movement was made to enforce this obsolete clause of the Constitution. In the discussion of this question, it is important to remember that the State is not Protestant, but that our civil institutions were founded in toleration of all shades of religious opinion, without partiality to any.

The second error, — one quite as common, and more prejudicial to a hopeful settlement of these unfortunate differences, — is the belief that the Bible, in King James' version, which is to the Protestants the revealed will of God, cannot be conscientiously regarded by any as a sectarian book, and therefore that conscientious scruples against our common English version are entitled to no respect. This is neither the time nor place, if one had the inclination, to enter into a discussion of the merits, historical correctness, or points of difference, between the King James and the Douay versions of the Scriptures. It would add nothing to the argument, to show that there are unimportant differences, that the division of the first commandment, as it is contained in the Catholic Catechism, into a first and second, as by the Protestants, or the division of the Protestant tenth commandment into the ninth and tenth by the Catholics, is right or wrong. I leave such inquiries to those who wish to thread them, simply asking either party,

who conscientiously believes himself to be right and another wrong, in regard to this question, whether this other may not have precisely the same reason that he himself has for his belief, namely; the religious influences, opinions and teachings by which he is surrounded, and may conscientiously believe no version of the Scriptures to be the true word of God, unless sanctioned and approbated by his religious teachers and church.

Having thus attempted to show that the State is not Protestant, but neutral and wholly tolerant in its spirit, I ask your attention to the position of the State (in most, if not all our separate States, the same), towards the different religious sects so far as our Public Schools are concerned. I quote the Massachusetts Constitution as reflecting the sentiment of nearly all our States. After establishing the right of each individual to worship God, according to the dictates of his own conscience, and proclaiming the equality of all religious sects and denominations, in the eye of the law, it thus guards the common school :

ART. 18 — (amendment to Constitution of Massachusetts) — “All moneys raised by taxation, in the towns and cities, for the support of Common Schools, shall be applied to and expended for no other schools than those which are conducted according to law, under the order and superintendence of the authorities of the town or city in which the money is to be expended, and such money shall never be appropriated by any religious sect for the maintenance, exclusively, of its own schools.”

This is the answer of the State of Massachusetts,

(and I believe it is the spirit of the other States of the Confederacy), to any sect (Catholic or Protestant), which asks the establishment of separate sectarian schools, and the employment for their support of the public moneys ! And this, it must appear, is exact justice ! The State says to all alike, " Here is the common school, it is for you, come and enjoy its advantages ; within its walls we know no sects or denominations."

Thus is the question of privilege met ; and if this important ground can be sustained, no ecclesiastic power, never so well organized or subtle, can work us harm. Rightful and just concessions of a strong majority toward a weak minority will only strengthen the power of the common school, and endear it to the hearts of our entire people.

And, I ask you, thoughtful and liberal-minded men and women of New England, " Can there be no common ground of moral instruction for our common schools, upon which both the great divisions of Christendom and each sect of Protestants can stand ? Can that church, which through the night of the dark ages preserved the Christian Scriptures, whose bosom nurtured Fenelon and prayerful Thomas à Kempis, and many another sainted name, which recognizes the same Great Head of the Church, and bears the same symbol of Christian faith upon its art-preserving cathedrals in foreign lands, or upon its simple chapels on our Western frontier ! — can it refuse to meet you, tolerantly, upon this subject ? While I do not pretend to indicate any specific means, by which this result can be accomplished, yet

I have faith that time and the tolerant spirit of the people will settle this difference.

Ladies and gentlemen, — To-day you are gathered here from all parts of our Union, to consult together for the interests and safety of popular education. Into your hands the State has given its most precious interest — that of educating its youth. It has been my wish to discuss this question as a practical one, for as such it has been forced upon me. So I have tried to urge upon your attention considerations (often urged, but none the less important still), of the “Necessity of Education to the perpetuity of a Free State,” and from this necessity, arguing the duty imposed upon the State to provide for the education of its whole people, as a measure of self-preservation; and also to provide for the education, by public schools, of every child, removing and avoiding well-founded grounds of offence or complaint against them, urged by any portion of those who support them. I have also hinted at the danger to our institutions, and to our system of public schools especially, from the foreign element, and from the conflict of religious opinions.

These are not imaginary dangers; would they were so! “The Greeks are at your doors, madam,” said John Randolph to one anxious about the Greeks she had never seen. Unfortunately we are not left to speculate upon supposed influences. The uneducated foreigner is here. He has brought his language, customs and religion. By our declaration of rights, holding all men free; by our proclaimed toleration of all creeds and opinions; by our vast country need-

ing development and asking labor, we have invited him to come. To his children, as well as to the native born, we must commit the future destinies of our country. May God give us wisdom in this hour of our peril. Remember, no desert is so arid, no desolation so complete, no waste so unrelieved, as the uncultured human soul.

Well has the despairing poet sung :

There is a wilderness more dark
Than groves of fir on Huron's shore,
And in that cheerless region, hark!
What serpents hiss! what monsters roar!
'Tis not among the untrodden isles
Of vast Superior's stormy lake,
Where social comfort never smiles,
Nor footsteps pierce the tangled brake!
'Tis in the dark, uncultured soul,
By education unrefined,
Where vengeful malice, vices foul,
And all the hateful passions prowl,
The frightful wilderness of mind!

LECTURE IV.

PROVINCE OF LEGISLATION IN REGARD TO PUBLIC EDUCATION.

BY REV. A. H. QUINT,
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THE subject upon which I propose to occupy the time allotted to me, is *The Province of Legislation in regard to Public Education*. Though no legislator myself, nor addressing to any great extent actual legislators, yet certain homely, but honest thoughts have sometimes occurred to me. And the principles which make our School System a part, if not the most important part, of our State Institutions, deserve for their own sake to be well understood and frequently reviewed. Possibly there has been, to some extent, carelessness in taking for granted the propriety of the organic connection of schools with the State, and so an omission to command thoroughly the whole subject.

Nor is it indeed certain, that the true basis of legislation upon Education is universally approved. Because the battle has been fought—the victory won—in one generation, it is not safe to regard principles

as established, and institutions safe. The old reasoners pass on. The new advance. They are ignorant of the causes of events and things. The lingering veterans of the din and smoke of past battle-fields may be impatient of doubt; but every new generation needs, nevertheless, to be indoctrinated. In fact, it is not evident that the work of the State, as regards education, is favorably viewed by all classes. There are States of our Union in which no such system is recognized. There are, in the more favored States, those who demand denominational schools, and call State schools "Godless." Even in New England — even in Massachusetts, — there are murmurs at the supremacy of the State over schools, which I do not over-estimate, for I do not regard them as very important, yet actually existing. Angry objections arise in some quarters at the requirements of the State. Mutterings of discontent occasionally emerge into denunciation and abuse; some few deny *in toto* the right of the State to establish a system of education. The features of legislation which are objected to by those who go less extreme lengths, are the very ones essential to any broad and generous public system. Sometimes teachers are treated as mere dependents on the public treasury.

What makes Public Instruction public, is not that it is free to the public, but that it is instituted by the people in their organic capacity. It is a matter of mere legislation. It is not a *sine qua non* to society. Every teacher in a public school holds his place by virtue of State laws. A few pages on our book of General Statutes, repealable in a day, are the dyke

which separates and shields these fair gardens, and fertile fields, and rich orchards, from the salt waves of desolation. Repeal these, and school-houses are closed; schools are scattered; teachers are turned to other employments; officers are powerless; taxes cease to be levied. Go back of the now revised General Statutes, and at intervals, in fact of late, every year, have advances been made; back of which you can go, continually. The improvements in the system have been made by laws, behind which you can go, till a few score years limit the very existence of the whole system itself. You find the Puritan in Massachusetts in 1647 or 1642, establishing that Free School System, which still remains unimproved as to its essence, though often modified as to its form; which declares it to be the right and duty of the State to establish and sustain a system of Free Schools for all the children within its limits.

It has been often objected, oftener insinuated, and still oftener unconsciously held, that the control which the State holds over education is itself a usurpation. By what right does it assume to educate? Why does it depart from the simple idea that society, in its capacity as a State, institutes government only to secure justice and tranquillity; to afford to all the free enjoyment of life and liberty and the pursuit of happiness? To punish the guilty; to protect the peaceful; to allow to all the opportunity of self-control and self-development, — these are the objects of government. Not to supply labor to the destitute workman; not to establish institutions of religions; and, no more, to educate, — however desirable in themselves these may

be, — yet to be let alone, as out of the province of government. It is asked by sincere inquirers, why should the State step in between the child and his parent, when to the parent, not the State, is it said, "Train up a child in the way he should go." Nay, education and religion are inseparable, it is added; the State, in refusing to educate in religion, establishes an atheistical failure. On the other hand, it is felt by some, whose souls are in their pockets, "By what right is a childless man, or a man of wealth, taxed to educate other men's children? Why not as rightly be taxed to feed and clothe them?" In general, why not leave to private enterprise the establishment of such schools as community demand?"

Because, as every thoughtful man feels, the general good of society demands the support of a State system of schools. Education is the means of civilization. General education, of general civilization. The peace, the harmony, the security, of society; the courtesies and culture of life; the development of strength and public prosperity; and the high tone of civilization, as such, demand, not merely education, but a universal system sustained by the State. I know no better statement than that the general well-being of society demands that the State do this work, which no other instrumentality can do. Yet involved in this are the minor arguments, which satisfy different minds, and contribute to make up the whole. The political economist contemplates its relation to public wealth. He is evidently right in declaring that material prosperity is very greatly dependent upon general education. The experiment

reported upon as to the value of intelligent labor, even in its connection with machinery, as embodied in the report of the Secretary of the Board of Education of Massachusetts, for 1860, intimates what the general prosperity of the country would gain, were all its people well educated. The difference is in intelligence. I doubt not that the great influx of foreign labor of so low a grade, is because of the fact that general intelligence has lifted our home population out of mere digging; nature abhors a vacuum, and the tide of emigration rushes in to fill its appropriate place.

And yet, while general prosperity is greatly promoted by a system of general instruction, even to the amount of ten to twenty-five per cent. in connection of labor with machinery, — almost of itself instinct with life, — I would not like to base our institution on this mainly. I should fear that such a principle carried out would justify the establishment of government workshops, as in the France of 1848; or to pass sumptuary laws, and agrarian enactments, which no sound economist can favor. Though to establish such a system as ours, is not so great an interference with trade as that of our fathers, when they paid the price of wheat, and barley, and beef, and mutton, declaring that the excessive prices were “to the great dishonor of God, the scandal of the gospel, and the grief of divers of God’s people;” though no more interference than in tariffs, to discriminate in favor of home productions; though no greater than to aid Agricultural Societies and Exhibitions; inasmuch as it interferes with no channels of business, it dis-

arranges no laws of trade, it only so educates children, as to enable them to add vastly more to the productiveness of industry, — still, we need to establish our free schools on a better security, a higher basis.

When, again, the statesman sustains a general system of education on its tendency to promote an intelligent support of government, we recognize the truth of his argument. Our free institutions depend, it is said, on general intelligence; hence they have the right to protect themselves. Perhaps to this the Constitution of Massachusetts alludes, when it says, "that wisdom and knowledge, as well as virtue, diffused generally among the body of the people," are "necessary for the preservation of their rights and liberties;" and these "depend on spreading the opportunities and advantages of education in the various parts of the country." True. No uneducated people can long preserve their liberties. "Promote," says Washington, in his Farewell Address, "as an object of primary importance institutions for the diffusion of general knowledge. In proportion as the structure of government gives force to public opinion, it is essential that public opinion be enlightened."

A free government depends on the intelligent support of freemen. A knowledge of their rights, a sufficient understanding of the cardinal features of polity, and that general intelligence which removes men from the liability of becoming mere tools, is a safeguard of liberties. Even the soldiery of despotic armies cannot, with their perfect machinery, withstand the less disciplined armies of intelligent men. But we cannot rely alone on this ground; for says

Horace Mann, with his accustomed clearness, "a sincere monarchist, or a defender of absolute power, or a believer in the divine right of kings, would oppose Free Schools for the identical reasons we offer in their behalf." If republicanism, as such, is the object desired, then Prussia would abandon the system which America cherishes; the efforts now steadily aiming, in England, at a complete system of national education, would be palsied. It must be assumed that public education is consistent with any government which recognizes the rights of man, and which may be best for the people in their peculiar circumstances. So far is true, that public instruction is not consistent with despotism; the two are irreconcilable. To preserve the State, however, more is wanted. Our Massachusetts Courts enumerate "wisdom and knowledge" only in addition to *virtue*; world-wide experience demonstrates that it is not *mere* intelligence which preserves the good of the State; it is the virtue of the people. Morality, public and private, sound Christian morality, is the life of the State. Knowledge alone is a precarious foundation. Without principle, education is a firebrand.

But admitting this, the tendency of education to promote virtue, is also alleged, and in the enthusiasm of many ardent laborers, the regeneration of the State is based on Public Schools. Such unconsciously do a mischief. They prejudice them in the minds of many others. They appear to substitute mental instruction for religion. How far intellectual culture promotes virtue, it is hard to say; the question discussed, whether "purely intellectual culture tends

to promote virtue," is not a practical one. There can be no "purely intellectual culture;" it is intermingled with moral. But clearly there can be nothing but harmony between them, — yes, one should promote the other. God cannot have disjoined the two. The studies of our lowest schools; the divine order of numbers, and their uses; the world's surface of field and river and mountain, of climate, of heat and cold; the richness of the mere language of spoken thought; the history of men, significant of moral law; the teachings of right and wrong; the influence of the true teacher, — are all full of God; such are aids to encouraging right and repressing wrong. Yet, if we stop there, to me it is not enough. An infusion of divine life, which moulds and changes the nature, is to me the indispensable condition of this success. Not the head, but the heart is the seat of virtue; and however well taught, without a deeper culture than the school-room can give, there will be a lamentable failure. The knowledge of right is not the love of right. Though all the evil institutions of the world, — though all human plans be thrown into earth's holocaust, — yet with the human heart unchanged, there will issue out, as in Hawthorne's beautiful allegory, all the old shapes of evil and wrong. The world will be the old world yet. So far as public instruction is calculated to promote virtue, so far it has a true foundation; an aid, but not a substitute.

But while these various considerations singly are hardly enough to form a permanent foundation, yet taken together, their cumulative force is immense. The political economist, the statesman, the lover of

right, unite to approve a State system of education. Especially when we rise into the still higher, broader, imperial idea, that the general well-being of society, in its very tone of civilization, demands it, — then all minor objections are swept away. It is not wealth alone; nor government alone; nor virtue alone; it is the stern necessity of society itself; back of wealth, government, or virtue. Society needs — society demands — general education. Ignorance is its ruin. The absence of education, and barbarism are twins; and just as you rise in the scale of civilization, is the thermometric standard of instruction. These binary stars are found in every system. It would be interesting to classify the various countries of the world in their range from barbarism to refinement, in comparison with their educational systems. I am persuaded that the result would show the precise relation between the two.

But admitting the need of education, as such, why make it a State charge? Why not leave it to individual enterprise? Because, that education be general, it is essential that the State undertake it. It is the only way to insure it to every class in every neighborhood. Abandon it, and multitudes would be left untaught. The power which says that manufacturers shall employ children only on condition of a certain amount of schooling every year, would cease to operate. Even in the earliest days of the Puritan settlers in Massachusetts Bay, many of them well educated themselves, with settlements ranging along from Weymouth to Newbury, and that but on the shore, notwithstanding a law commending education, and au-

horizing town officers to ensure it in case of need, yet in 1647, it was found that education was by no means general. Why not leave to private enterprise the carrying of letters? Clearly, because the well-paying routes alone would enjoy facilities. The stronger must help the weaker. The general good of society demands the post-office department. Well, that same general good demands public instruction. Why not leave the support of the poor to private generosity? Because some would feast, and some would starve; the abstract purpose of government yields to the general good of society, when it demands Almshouses, and Overseers of the Poor; and a man can as justly complain of his poor-tax as his school-tax. In neither case, in fact, is he taxed; it is property, not the man,—property wherever the State finds it; and which the State, for its own purposes, has a right equitably to take. The State has a right to do what it can do in all which the universal good of society demands. “If the State has a right to hang,” said Macaulay, in a controversy on this point in England,—“if it has a right to hang, it has a right to educate.”

And that the general good of society demands it, is furthered by a consideration not often enlarged upon, but which a tolerably strict denominationalist can well urge. It is, that were the State to surrender the work of education, it would be in part taken up by the various denominations which have already urged their claim. Strong representations have repeatedly been made, that education should be denominational. The case of the Catholic claim is of

course familiar; but Episcopal Conventions and Bishops have urged the establishment of Episcopal schools. The General Assembly of the Presbyterian Church, but a few years ago, made vigorous efforts to establish parochial Presbyterian schools, with school books to match. There are, in fact, not a few denominational schools now. They do not flourish well; but were a State system abandoned, or were it materially lowered in excellence, such would spring up like mushrooms. You know the inevitable result, — a race of bigots; a generation of fanatics; clans and factions; society broken up into angular fragments. A Druse and Maronite war in every neighborhood; a Mt. Lebanon on every hill side. The mollifying influence of our public schools on sectarian bigotries is not appreciated. Brought into the same schools, — schools impartial and ignoring all sectarian differences, passing by all jealousies, — the sharp points of hostility are worn off the pupils themselves, as the very marbles in their pockets were smoothly rounded by rolling with other shapeless pieces in the same cylinder. It is for this very reason that the important system of National Education in Ireland, entered upon by the primates, Catholic and Protestant, the Archbishops of Tuam and Dublin, has met with severe check; though not sectarian, it brought into too friendly proximity the members of different sects, to allow the perpetuation of separation. It overbore the barriers of ages. It sank jealousies. If our own land is to be kept free from the plague of hostile religious factions, — if it is not to be rent into jealous nationalities, whose sharpness is to be founded upon

the clanship of sect, I believe it is to be owing more to the general system of education kept in the hands of the State than to any other cause. We have Arminian and Calvinist; Independent, Presbyterian, and Episcopal; Arian and Trinitarian. We have the same precise differences which have kindled the fires of persecution in Bohemia, in Italy, in Switzerland, in Germany, in Spain, in France, in Britain, in America. We have the same human nature, which chained fellow-men to the stake, and applied the torch to the pile. What human nature has done, it may do. We can rend our land into fragments. Religion is not the security, for it is religious fervor which gives intensity to these difficulties. But while every nook and corner of a Commonwealth has its school-room, — while in every school-room are merged all classes, all sects, sitting side by side, standing in the same classes, reading from the same books, — and all these schools are under the broad Egis of the Sttæ, which guarantees neutrality and yet unity, — these influences melt down the tyranny of party, and hush the clamor of bitterness.

Repeatedly the Roman government put in the hands of some eminent man the supreme power of the State, — the charge was given him, — *nequid Respublica detrimenti caperet*. But the republic is always in danger. The hosts of faction, of party, of stupidity, of ignorance, of vice, are always attacking the republic. Society has put into the hands of the State the charge to see that the republic receive no harm from these. It says, so educate our youth that these evils shall roll back like the baffled ocean waves broken

against the rocky shore. The State does so. And what the objector to paying his small pittance of tax objects to, is not the matter of a few dollars. No. It is to the production and continuance of that intelligence which multiplies our whitening commerce on every ocean ; he objects to the fertilizing of our barren soils, the doubling of the productiveness of our richer lands ; he objects to the skill and ingenuity which crowns American invention with the triumphs of its genius, and chains our waterfalls to the wheels of our manufactures ; he objects to every advance of national prosperity. More, — when he complains of teachers' salaries and school expenditures, he complains of that enlightenment in our citizens which enables them to see and understand and preserve their rights as freemen ; he opens the way to the ignorance which is the ally of despotism, and the quality of slaves, as recognized in the law which says, "the slave shall not be taught to read." More, when a citizen of Massachusetts publicly says, in 1860, that "knowledge is a power to do evil ; that the possessor of superior knowledge employs it to fleece those who have it not, — when he declares that there are too many learned men already, and that the State is oppressed with them," — and that teachers are greatly overpaid ; he advocates a return to that ignorance which renders virtue and religion impossible, and which it is the first effort of even a missionary to the lowest tribes of Africa to begin his holy-work by removing. He desires to commence a retrograde journey to the night of untroubled ignorance. He aims a blow at society itself, in its dearest and most

essential interests. When such advocacy I heard, I was reconciled to that scheme of Natural History which at other times I dislike ; which zoologically reads thus : The highest department of animals — Vertebrata ; the highest division of Vertebrata — Mammalia. Of Mammalia — order one, Man ; order two, Monkeys. Yes ; I recognize the fairness of the juxtaposition ; of the same division, but the only zoological distinction is, — Man has two hands ; the chimpanzee has four ; if hands to grasp, and clutch, and hold, be the main good, the advantage is with the chimpanzee.

The general good of society, then, requiring a State system of public instruction, it is to be considered what qualities should characterize its legislation ; a question easier considered in the quiet thought of lookers-on, than, as I have had some occasion to see, in the hasty sessions of Committees at the State House.

1. The State should have a distinct and well defined policy of its own, — appropriate to its own circumstances ; and that policy should be uniformly pursued. It must not leave to chance the development of school interests ; but make the main features efficient everywhere. The results of having a policy is seen in history. Sparta had a policy. In pursuance thereof, it took all male children from their parents at the age of eight, supported, educated, and trained them at the expense of the State. That training was to make warriors ; and as the result of that training, was Leonidas and Thermopylæ. With the same sublime spirit, I take it, should the State

pursue its definite policy. As the result of such, the schools of Massachusetts, — and I speak only of those I know, — stand in their proud position. When the President of this Institute, in his introductory Address, reviewed in some measure the history of this Institute for its thirty years of life, my own mind ran over the history of this eventful period, as recorded in the published documents of attack and defence; since, in 1836, this Institute memorialized the Legislature to establish a seminary for the training of teachers, which was accomplished two years after. I saw before me the bitter and persistent attacks made on the school system from every conceivable point. I saw, on the other hand, the ardent, faithful, persistent labors of men who worked without fee or hope of reward in the cause next in value to religion, undiscouraged by abuse, undeterred by obstacles, — the gray hairs of many of whom claim our respect here to-day. I saw the comparative peace now enjoyed; and I felt that with a great price obtained we this freedom. With one object steadily in view, the State has held on, improving its schools, educating its teachers, holding out inducements to new laborers, and reaping the reward.

2. Legislation should be uniform. The laws should be applicable, so far as essential, to all localities. The State has its policy. That policy is broader than the limits of district or town; and no whim of some local great man, nor of a petty district, should be allowed to interfere with the steady policy of the State. All special legislation is to be deprecated. The State should throw its broad shield over the system as a

whole. It is not the mere accident of a single field which ripens the harvests; it is the free sunshine flooding hill and valley, and stream and forest. It is not to send here and there a brook which is to water the State; it is the rain which cometh down from heaven, regardless of walls and fences, falling on the poor man's acre or the rich man's wide farms without discrimination. It is a bad system which favors any one locality peculiarly. There is no justice nor propriety in relieving one place from obligations resting upon other similar places. I have yet to see the first instance of special legislation as to public schools, which did not appear unnecessary and unfortunate.

3. Legislation should scrupulously avoid favoritism to any sect or party. [Omitted because discussed by another Lecturer.]

4. But as there are cases where hardship may occur, on this as well as on other principles, legislation should not be too minute. In other words, the policy of the State is a State policy. Carrying out its own features, yet it should leave, it seems to me, just as much individual freedom as is consistent with its general principles. Minute legislation is embarrassing; it hampers individual effort. The main features should be in all, but not necessarily just alike. All faces are intended to have the same features, but no two faces are *fac similes*. The principles implanted should take such minor forms as circumstances require. There should be little centralization, save as the heart centralizes when it sends the blood through every artery and into every extremity, and there lets the blood work its appropriate

offices. It seems to me, that the Massachusetts system is right in giving to no central officers or central body any control whatever over the administration of schools. Whatever officers have had the oversight, have done well to leave no appearance even of usurping control, or trammelling those in immediate charge of schools. The system here demands free schools for all, and ensures that ; but it leaves to the people in every municipality to choose who shall govern. It demands well qualified teachers, and it cannot yield to the whims of those who would turn the office into a means of favoring a niece, or aunt, or cousin, or daughter ; but it leaves to towns to say who shall select such teachers. It insists upon the training of teachers for the benefit of both teachers and schools ; but its Normal School certificates themselves cannot save their possessors from a new examination by the Committee of the town which wishes their services. It prescribes that school books shall be unsectarian, but it allows no central body to dictate the choice of books ; nay, even its own Board wisely refuses even to inspect and recommend books for use ; forsaking which wise policy, the Board in New Hampshire has been delivered to the tormentors — I beg pardon — I should have said the school-book publishers.

5. Legislation should not insist on a mechanical system of details. There is no need of dead uniformity ; there is need of elasticity. The very life of our method is its spontaneity. The State could create a vast, cumbrous machine ; it does not want it. The vitality which often takes its own shape by its own inherent laws, is better. Our schools may be hewed

and squared into comeliness, so far as to lose its life. The Koh-i-i-noor-diamond lost a great share of its vast value, because the lapidary, instead of following the natural lines of its structure, ground it into his own preconceived idea. Or, better as an illustration, the day when the gardener cut trees into fantastic images has gone by; the true artist leaves the tree to take such shape as its nature dictates; only here and there removing an unsightly branch, — now and then letting in sun and air; he consults, rather he yields to, the genius of the tree itself; the acorn develops itself only to an oak, and an oak's gnarled and twisted branches, however distasteful to the geometrician, is best as God made it. It is a great mistake when the love of order undertakes to legislate all school ideas into one mould. Formal likeness is not always true unity. I am satisfied that schools can be graded almost to death. There is danger that the aids of order petrify the system into mere machinery. It is a question which is not to be laughed at, whether the mechanical arrangements, often urged, have not impaired the real life of schools, — whether the less perfected subdivisions of rank have not really corresponded with nature, and whether the results show that the most clearly and sharply urged classification produces the strongest men in after years. That subdivision of study in some schools which specifies the precise line on the precise page to which a precise class shall go in a given year, illustrates the arbitrary scheme which I deprecate. I should as soon pronounce how far up a boy should grow in a year, or how many pounds he should weigh, and

graduate his diet according to a weekly inspection of the scales which betrayed his pounds avoirdupois. This illustrates what is meant by a general legislation stretching all schools on the Procrustean bed.

Of the same unfortunate character is an attempt to make teachers themselves mere instruments. Positive teachers must of necessity make schools what they are themselves. Their nature will inevitably imbue the school. Now to force good teachers to teach in any prescribed methods is injurious, because destroying their own individuality. A teacher must be himself, and no superior power which thinks him fit to retain office, has the moral right to dictate methods.

6. Legislative changes should be sparing. While improvements in our system are to be desired, and to be looked for, yet frequent changes in the laws are of themselves an evil. It is often, indeed, better to bear with some acknowledged defects than to agitate a change of laws; that is, when the improvement is one that is over-balanced by the evil of change. Permanence is greatly to be desired. There needs time to understand and to reduce to practice whatever laws beset. Those who urge changes are generally those who are far in advance of the main body of the people, and in their enthusiasm forget the slowness with which masses of men move. "The danger," says the second Secretary of the Board of Education of Massachusetts, in his final report, "lies more in over legislation than in little legislation;" the result of the experiences of his successful term of his office. The people have hardly time to understand enactments, before they are often called upon to study

new. The result becomes a dissatisfaction with changes, as such. It tends to produce opposition to all change. It induces an unsettled feeling. It starts the discontented query, — What new devices, what mending, shall we have this year, and next, and next? It causes a feeling that the system is merely an experiment, and destitute of settled principles. Besides, mistakes are liable to occur. In the multitude of laws that have been enacted, it is not strange that some do not harmonize with others; that some are ill considered; that some are opposed to the workings of anything but a very limited experience. The haste with which laws are often drawn up, the want of time to consider them, the absence of scrutiny as to their correspondence with the general system, render the liability to injudicious legislation very great. It can hardly be too strong a statement, that a State, where the system is so well matured as in this, would not suffer, if for the next ten years no changes were introduced into the statutes regarding schools. And in States where a far less matured system exists, it is wiser and better to proceed with great slowness in altering existing things. The body has many diseases which are self-limiting. Have patience, and the recuperative power of nature will restore health. Perhaps oftener there is no disease. And the well known inscription on a gravestone, — “I was well; I would be better; I called the doctors; and here I am;” — is a solemn warning.

7. For, legislation should correspond, to a very great degree, to the actual condition of public sentiment. It is not sufficient that new plans should be

good and well matured ; they should be very little in advance of public sentiment. If proposed changes are wise, the sound common sense of the people can be made to see the fact. If they cannot be made to see it, the enactment of laws will be a failure. It needs no special wisdom to perceive the historical truth, that laws and institutions unsustained by the popular voice, are useless. There is a higher law than the statute itself ; it is the popular will overruling laws. And wherever any legislation establishes a school system beyond public opinion, the *vis inertia* of the community deprives it of vitality ; if its speedy abandonment is not certain, it is quietly nullified. The work which is to be done by improvers, is so to educate the popular sentiment as to cause it to demand improvement. The character of schools will correspond with the desires of the people where they are instituted, in spite of legislation. And to secure permanency in any policy, it should take no advance step which it must afterwards retrace. Hence the action of the Legislature of Massachusetts, of 1859, in abolishing its district system, and at its second session repealing their own act, was wrong in the one or the other ; either the law should not have been passed, as one for which the public were not prepared, or, having been properly passed, it should have had a fair trial. Whatever was the cause, the result was exceedingly disastrous, as unsettling the public mind. There is no subject on which the public mind is more sensitive than on this. When political campaigns are going on, it is true, the harangue of politicians, and sometimes questions of real statesmanship, excite

the people in processions, assemblies, and clubs, almost to frenzy; but when they have passed by, a few weeks will generally obliterate the traces of the tumult, save in the hearts of office seekers. But when schools are rudely treated, it jars a chord in the heart of every family in the Commonwealth, as quiet but as deep as the majestic interests which cluster about the hearth. The legislation I have just specified can only be remedied by a thorough assurance that the schools may have rest learned through a few years of quiet.

8. And it is a thought intimately connected with the preceding, that a system of instruction cannot be legislated into existence. It must be the natural outgrowth of public feeling. The best system of laws ever devised will not bear transporting. Massachusetts men claim theirs as best; but, like Sunshine, the precious wine of Monte Beni, in the Marble Faun, the subtle aroma vanishes save when drunk in the land of its growth. If you have New England men, you can have New England schools; but not otherwise. Ours has grown with New England's growth, and strengthened with New England's strength. The ways and habits of thinking and acting, of a people, are the criterion of its efficient education. The school system is not the creature of legislation; the province of that is only to embody into shape the deep sentiment of society. Jack Cade's "There shall be seven half-penny loaves sold for a penny; and the three-hooped pot shall have ten hoops,"—is as wise as the thought, that "Be it enacted" can make a school system. The laws can only arrange what is;

not create what is not ; a sound system does not necessarily make good schools. It does not follow that because a scheme works well here, it will work well elsewhere. The principle is one which every free people can be made to feel, or, rather the one which already existing in their hearts needs only to be interpreted to them ; but that principle, implanted and cultured, to be suffered to adapt itself to circumstances. It must be indigenous ; or, transplanted, climate will modify its features and change its texture. The seed of the best cotton, transplanted to India, will produce cotton ; but its long elastic fibres are shortened and weakened till competition itself ends. Our school system outlines only, — the outline is filled in with interested people, earnest children, faithful teachers.

Herein, also, is the stability of school systems. It is in their native origin, their natural growth. Why that of this noble old Commonwealth is unassailable, is because it has grown up with Massachusetts. From 1642, when the first law was passed that all should be educated, and in their emphatic language it was to prevent "barbarism," the people of Massachusetts have never gone backward. I said, in commencing, that a few statutes only were the barrier of defence. I was wrong. That barrier is in the consolidated, venerable power of two hundred years' antiquity. It is in the public sentiment of a whole State, before which the efforts of ambitious demagogues or the penuriousness of misers fall lifeless. It is in the million of hearts which make legislatures and governors, and interwoven with which are the school-rooms

of their boyhood and girlhood ; the loved faces of tried and faithful teachers, who now have their reward, their own children's interests, and the welfare of the State. The system stands because not built up by mechanical tools, but rooted and grounded. There was a lighthouse on our coast, barred and cross-barred, tied and riveted and bolted to the solid rock ; the architect said it would stand to the day of judgment. But one night came the tempest — long to be sadly remembered — which raged on for hours in its fury. The morning light came, and anxious hearts looked with painful misgivings. On the shore the stout trees still stood, — the lighthouse was gone. The latter was iron and stone, but it was lifeless, because mechanical. The former was rooted and grounded, a living thing. Such is art, such is nature.

What improvements education needs, are not to be had in laws, save in those new States where all the work is to be done from the beginning. It is in using well the system which we have. Our efforts should aim at employing present powers. We do not need to bring more land into cultivation, but to trench and enrich what we have. There is public sentiment to be reached ; public interest still may be deepened in schools and school details. There are improved methods of instruction to be learned and applied. There are deeper lessons of the breadth of education to be experienced, in its trinity of physical, mental, and moral oneness. There is the unity of home and school to be felt, the co-labor of parent and teacher, who are to be brought together in all harmony and sincerity for one common end. There sometimes

seems an easier way to reach great results, by the force of law ; but it fails. All the force, or skill in creation cannot tear the bud out into the flower ; it is the warm sunshine, which, in obedience to nature's will, coaxes the timid leaves to unroll. Law is force, and force cannot draw out the flower, or ripen the fruit, of our training. Patient continuance in this well-doing receives the reward. Even though there appear immense obstacles, yet the immense power of loving ideas will conquer. In the East, walls of solid and heaviest masonry have seemed to challenge immense labor to remove them. But the wind has blown a small seed into the casual crevice ; the rain fell there ; the sun shone there ; the breeze threw a little soil there ; and that seed in its expansion developed the gigantic strength which in time made of the massive masonry a ruin. The seeds of thought, planted, watered, warmed, —it is nature's analysis, — overthrow the walls of ignorant opposition, and dead inertia.

